

# The Vnlouelinessse, or LOVELOCKES.

O R,  
A SVMMARIE DISCOVRSE,

proouing: *The weareing, and nourishing  
of a Locke, or Loue-Locke, to be altogether  
unseemely, and unlawfull unto  
Christians.*

In which there are likewise some passages  
collected out of Fathers, Councells, and sundry Au-  
thors, and Historians, against Face-painting, the weareing  
of Supposititious, Poudred, Frizled, or extraordinary long  
Haire, the inordinate affection of corporall Beuise : and  
Womans Mammis, Vn-naturall, Impudent, and vnachi-  
r than cutting of their Haire ; the Epidemicall  
Vanitie, and Vices of our Age.

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By William Prynne, Gent. Hospital Lincolniensis.

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v. Coran. 11. 14, 15.

Doeth not even Nature her selfe teache you, that if a man hath long Haire, it is a  
shame vnto him ? But if a woxman hath long Haire, it is a glory to her : for her  
Haire is gauen her for a crowning.

Epiplenius, Contr. Haeres. l. 2. T. m. 2. Haer. 80.

*Aduersus est a Catholica Ecclesiâ, & predicatione Apóstolorum contra cunctos. Vir-  
eas non debet nutritre comam, cum sit inimico ac gloria Dæm.*

Basil, De Legen libris Gentilium Oratio.

*Comas super vacuas curvare, vel insulciorum, vel iniustiorum est. Nam quid ex talibus  
expedientum aut sufficendum, nisi vel laffigatio ille ornatissima feminas præferentes in-  
met, aut alienis indumentis, infideliter.*

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## TO THE CHRISTIAN READER.

**C**hristian Reader, I here present unto thy view and censure, a rough and briefe discourse : whose subiect, though it bee but course and vile, consisting of Effeminate, Proud, Lasciuious, Exorbitant, and Fantasique Haires, or Lockes, or Loue-lockes, (as they stile them:) which every Barbar may correct and regulate : Yet the consequence of it may be great, and profitable in these Degenerous, Unnaturall, and Unmanly times : wherein as sundry of our Mannish, Impudent, and inconstant Female sexe, are Hermopradised, and transformed into men ; not onely in their immodest, shamelesse, and audacious carriage, (which is now the very manners and Courtship of the penitit quic-times;) but even in the \* unnaturall Tonsure, and Odious, if quid aut in not Whorish Cutting, and (a) Crisping of their Haire, their sexu est, aut in Naturall vaile, their Feminine glory, and the very badge, and Character of their subiection both to God, and Man : so diuers of our Masculine, and more noble race, (b) are wholy degenerated and metamorphosed into women ; not in Manners, Gestures, Recreations, Diet, and Apparell <sup>et pudori esse</sup> oporteat, qua simulib[us] aliquid in se habere videantur : nunc nihil turpis viris quisfundat videtur, quam si quis aliquo viri viderentur. Saluian. De Gubernat. Dei l.7 p.263.264.

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c Puder eos  
Nacionis sua  
quod non Ger-  
mansi aut  
Galli sint pro-  
creati, ita pa-  
triam capillo  
transfuerunt.  
Tertul. ac cul-  
tu. Fæm. c. 4.  
d Pro Deo  
quisque habet  
quod colat; Gu-  
loſi, venter,  
Dem est: Ha-  
retici, dogma  
quod fixit.  
Hier. Com. lib.  
3. in Oſc. 14.  
& in Amos c.  
2. Capilli im-  
puſicarū mu-  
lierum Idola.  
Granatenſis  
hom. in Festo.  
Maria Magd.  
e Quid illos o-  
tiosos vocat,  
quibus apud  
conſeruum mul-  
ta hora trans-  
mittuntur, di-  
decipitur si  
quid proxima  
nocte ſecreter:  
dum de singulis  
capillis in con-  
ſilium itur: di-  
aut diſtella co-  
only; but likewise in the Womaniſh, Siſiſul, and Unmanly,  
Crispaign, Curliug, Frouncing, Powndring, and nouriſhing of  
their Lockes, and Hairie excrements, in which they place their  
corporall Excellencie, and chiefest Glory. Strange it is to ſee,  
and lamentable to conſider, how farre our Nation is of late de-  
generated from what it was in former Ages: how farre their  
Lifes, and their Profeffions differ. We all profeff our ſelves  
to be Heroicall, Generous, and true-bred English-men, yea  
Zealous, downe-right, and true-hearted Christians, deſirous  
to conforme our ſelves to Christ in every thing: and yet wee  
are (c) quite afhameſl of our English Guife, and Tonſure,  
and by our Out-landiſh, Womaniſh, and Uncchristian Lockes  
and Haire, diſclaime our very Nation, Countrey, and  
Religion too: Alas, may I not truly ſay of too to many,  
who would be deemed not earey English-men, but Deiuot,  
and faithfull Christians: that the Barber is their Chaplaine;  
his Shop, their Chappell: the Looking-glaſſie, their Bible;  
and their Haire, and Lockes, their (d) God? that they be-  
ſlow more coſt, more thoughts, more time, and paines upon  
their Hairie Lockes, and Bofhes, from day to day, then on  
their peerelſe, and immortall Soules? that they conſult more  
ſeriously, and frequently with the Glaſſie, and Coimbe, then  
with the Scriptures? that they conſerue more often with their  
Barbers, about their hairie Excrements; then with their  
Minifters, about the meanes, and manner of their own ſalua-  
tion? Are not moft of our young Nobilitie, and Gentrie,  
yea, the Elders too, under the Barber's hand from day to day?  
Are they not in dayly thralldome, and perpetuall bondage  
to their curling Irons, which are as fo many chaunes, and fet-  
ters to their Heads, on which they leaue their Stampes, and Im-  
preſſe? Good God, may I not truly ſay of our Gentrie, and  
our Nation, as Seneca once did of his: (e) That they are now  
maſteſtitutur, aut deficiens hinc atque illinc in frontem compellitus? Quomodo iraſ-  
cunt ſi tonſor paulo negleſſor fuerit, qui ſi verum tauderent? Quomodo exauſeſ-  
cunt ſi quid de iuba ſit a deſciptum eft, ſi quid extra ordinem tacuit, niſi omnia in an-  
nolſus reciderunt? Qui eft iſtorum qui non malit rempublicam turbari, quam conuictu-  
ſum? Qui non ſolicitor ſit de capite ſuſtare, quam de ſalute? Qui non compref-  
ſe malit, quam beneſtor? &c. De Breu. Vitæ. cap. 12.

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so vaine and idle, that they hold a Counsell about euery Haire, sometimes Combing it backe, another time Frouncing, and spreading it abroade : a third time Combing it all before : in which, if the Barber be any thing remisfe, they will grow exceeding angry, as if they were trimming of the men themclues : doe they not rage excessiuely, if any Haire bee but cut to short, if it lye not to their liking, and fall not readily into its rings, and circles? Would they not rather haue the Common-wealthe disturbed, then their Haire disordered? doe they not sit all day betweene the Combe, and the Glasse? are they not more sollicitous of the neatenesse of their Haire, then of their safetie? and more desirous to be neate, and spruce, then Honest? (f) Is it not now held the accom- plished Gallantrie of our youth, to Frizle their Haire like Womēn: and to become Womanish, not only in exilitie of Voyce, tendernesse of Body, leuitie of Appar- ell, wantonnesse of Pace, and Gesture, but even in the very length, and Culture of their Lockes, and Haire? Are not many new of late degenerated into Virginians, French- men, Ruitians, nay, Womēn, in their Cruffed-Lockes, and Haire? have they not violated the Greate, and Axident Cut, and decent Tonſure of their Ancestors; and broken the very Ordinance, (g) and Law of God, and Nature, by their Womanish, (h) Embroidered, Coloured, False, excessive Haire, and Loue-Lockes? and shall they yet professe them- selves to be English-men; or Mortified, Humble, Chaste, and pious Christians? What, did ever any of our English An- cestors; did ever any Christians in former Ages; did ever any Saints of God, that wee can heare, or read of, weare a Locke? or Frizle, Powder, Frounce, Adorne, or Decke their Haire? or wast their thoughts, and time, or latish about so great expences on their Heads, their Haire, and Lockes, as we doe now? If not, then let vs be as well conceited of our selves, as may be, yet certainly, as long as these new-fangled nimitantia est, querendi cura decora, Juuenal Satyr. 6. See 1 Cor. 11. 14. Ezech. 44. 25. Reu. 9. 8. h 1 Tim. 2. 9. 1 Pet. 5. 3. See Mr. Byfields Scimon on 1 Pet. 3. 3. 4. Lockes,

f Capillam  
frangere, &  
ad muliebres  
blanditias vo-  
cē extenuare,  
mollisie corpor-  
is certare cum  
famini, &  
cundisimū se  
excalore mun-  
ditum nostrū  
adolescentium.  
Specimen eß.  
Senec. Contro-  
uersi 1. Pro-  
mio, Compo-  
nit crinem pfe-  
cas infelix: al-  
tera lenum ex-  
tendit, petit  
que comas, &  
voluit in orbē:  
Est in confilio  
matrona, ad-  
motag, laus,  
emerita qua-  
cessat acus sen-  
tentia prima  
huic erit: post  
hanc erat at-  
que arte mino-  
re recensebunt:  
tanguam fa-  
ma discrimen  
agatur, aut a-

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*g. Adhuc in processu vitiis sunt. Inuenit Luxuria ali- quid nouum, in quod insinuat. Inuenit impudicitia nouam consumeliam sibi. Inuenit de- leciarum disso- latio et mabet aliquid teneri- us mollusque quo pereat. Ad- huc quisquid est boni moris, extinguimus antecipi- sum, colores meretricios, matronis ques- dum non indu- endo viri sumi- mus. Tenero et molli ingre- sus suspendimus gradum; non ambulamus, sed incepsimus. Exornamus annulis digi- tes, in omnis articulo gem- ma dispositur. Quotidie comminiscimur, per qua virilissati fiat iniuria, ut traduca- tur, quia non potest exuis. Seneca. Nat. Quæst. l. 7. c. 1. b 1 Cor. 6. 14. 15. 16. Iam. 4. 4. 1 John 2. 15. 16. 17. i Wild 2. 15. k Coloff. 1. 10. 1 Thess 2. 12. Ephes. 5. 8. l Rom. 12. 2. Gal. 1. 4. Ephes. 2. 1. 2 Col. 2. 20. 1 Pet. 1. 14. Sit inter ancillas Diabolii & Christi discrimen: ut exemplo sitis illis, ut edificantur in vobis: ut magnificetur Deus in corpore vestro: magnificatur autem per pudicitiam, & per habitum pudici- tia competentem. Tertul. De Cultu. Fam. cap. 7. m 1 Pet. 4. 2. 3. n Romi 13.*

13. 14.

Lockes, and Badges of our inuirilitie, (g) or more then Womanish, and vnnaturall Effeminacy, which still increafe, multiply, and remaine vpon vs, we can neither truely challenging the name of English-men, nor stile of Christians. For, (h) what part or portion can they haue in Christ, who weare the very Badge, and Liuery of the World? who complice themſelues to the Guife, and Tonsure of the Deboijſt, Rudeſt, and moſt licentious Ruffians? or giue themſelues ouer to the Vanities, Fashions, and Cūstomes of the very ſcummie, and worſt of Men? Is this to be a Christian, to follow every Guife? to take vp every new-fangled, Deboijſt, and Ruffianly fashion? to ſubmit to every Vaine, and Sinfull humor of the Times? to denie our Selues, and Luſts in nothing; and to goe as farre in all exterrall Emblems, or Symptomes of Vanitie, Pride, Lacentiousneſſe, Effeminacy, and Prophaneyneſſe, as any others: and to exceede even Turkes, and Pagans in them, who are not yet ſo Effeminate, Idle, Proude, and Vaine as we? Alas, what is all this, but to be profeffed Enemis, and Rebels, unto Christ? to bee Devil-Saints, or Bondſlaves to the World, the Fleſh, and Satan? this is not to be Christians, but Antichristians, Infidels, Pagans, if not monſters: He that is a Christian indeed, is a man of another temper: Hu (i) Life is not like other mens, and His wayes are of another fashion, (k) anſwerable to that High, and Holy calling, which He hath vndertaken: (l) He fashions not himſelfe to the Cūstomes, Cultures, Guife, and Vanities of the World, which He hath renounced in His Baptisme: (m) He liues not to the will, or luſts of carnal Men: (n) neither makes He any prouifion for the Fleſh to fulfill the Luſts thereof: all His deſire and labouſr, is to

conformeſ,

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conforme himselfe to Christ in every thing : (o) to walke as Christ walked ; live as He lived : and to (p) follow His words and footesteps, in all the passages, and turnings of His life : His Life is heavenly, (q) His Conuerstation heauenly, (r) His Haire, and Habit, such as answeres His profession, and doe well become the Gospel of Christ : (s) not giuing any iust offence, or scandall to the Godly, (t) nor any encouragement , or ill example to the Wicked : (u) His out-side, is consonant to His in-side, and suitable to His profession : (x) His very Head, and Habit, doe, yea, will declare His meeke, and gracious Heart, and proclaine His Christianitie vnto others : How then can such approoue themselves to be true, and humble Christians in the sight of God, or Men : who are the enely Minions, Sycophants, and Humourers of the World ; following it close at every turne, and complying themselves so sily, and exactly to its disolute Fashions, and Lascivious guises : (y) That they haue not onely lost the inward efficacie, life, and power ; but euen the very superficies , and out-side of Religion ? What evidence can such produce, to prooue their interest, or title unto Christ, who haue nothing else to shew, or plead for it, but the (z) Counterpanes, and Indentures, or the Cultures, Pompes, and Vanities of the World, which they haue long since in words at least, renounced in their Baptisme ? What, will the bare name of Christians, or the slight, and cold performance of some out-ward duties of Religion, conuoy you safe to Heauen ? or will such a cold profession of Religion save your Soules, which is so farre from changing the in-ward frame, and structure of your Hearts, that it hath not yet so much, as altered your Veine, and Sinfull guises, and Attires, nor differenced you in out-ward appearance, from the most Gracelesse, Vaine, and Sinfull persons that the World affords ? Alas, if we looke upon the out-sides of men, (a) which would certain habuisse noster qui humilitatis solebat esse insigne, in signum gestatur superbia. Bernard. ad Gul. Abb. Apol. z Was habuisse negare quod tuto suggestiu proficiuntur. Tertul. De veland. Virg. c. 11. a M . 23. 26. Elingua Philosophia vix contenta est, ipse habitu sonat Sic deniq; auditur Philosophus dum videtur, de occurso meo vixit suffundendo. Tertul. de Pallio. cap. 8.

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b *Vides et inter matronas,*  
*atq; profibulas*  
*nullum de habitu*  
*describen-*  
*restitutum. Tertul.*  
c *Sic Tertul.*  
*De Pallas: &*  
*de cultu Fami-*  
*narum. Cypr.*  
*De Habit: Vir-*  
*ginum. Am-*  
*bros. De Virg.*  
*lib. 3. Hierom.*  
*Epist. 23. Epist.*  
*7. 8. 10. Ful-*  
*gentius ad*  
*Probam. E-*  
*pist. 3. Clem.*  
*Alex. Padag.*  
*lib. 2. cap. 10.*  
*L. 3. o. 2. 3. 11.*  
*Salu. de Guber.*  
*Deit. 4.*  
d *Quid non*  
*inverat con-*  
*fuetudo? quid*  
*non affidustate*  
*duretur? quid*  
*non vni ce-*  
*dat? quid quantis*  
*quod pra ama-*  
*ritudine prius*  
*exhorabant?*  
*vni ipso male*  
*in dulce com-*  
*versum est?* Primum tibi importabile videbitur aliquid; processu temporis si affuecas  
iudicabis non adeo graue; paulo post nec senties; paulo post etiam delectabis. Ita pa-  
latim in cordis duritiam istur; Ex illa in auersionem; Bernard: de Consid. lib. 1.  
cap. 2.

tainely be reformed, if all were right wthin: ) what outward difference can you finde between many young Gentlemen, who profess Religion, and the debonair Ruffians? (b) betweene many Graue Religious Matrons, or Virgins, wh pre-  
tend Devotion, and our common Strumpets? betweene us Christians and the most Lascivious Pagans? are they not all alike Vaine, Effeminate, Pround, Fantastique, Prodigall, Immodest, and Unchristian in their Attires, Fashions, Haire, Apparell, Gestures, Behaviour, Vanitie, and Pride of Life? are they not all so Irregular, and Monstrous in their antique Tonuries, and Disguises, that men can hardly distinguish Good from Bad: Continent from Incontinent: Gracious, from Graceleesse: Believers, from Infidels? (c) There was once a time, when as Christians were differenced from Pagans, and Infidels, by the modestie, and meaneesse of their Apparell, and their abandoning of those externall Cultures, Ornaments, and Attires, which the vnbelieuing Gentiles, and themselues before their true conversion, did admire: but alas, these times are now so altered, and inverted; that wee may better know a Christian, by these Characters, and Badges of Paganisme, then a Pagan: For what Idolatrous, or Heathen Nation is there in the world, so Proud, so Vaine, so Various, so Fantastique, Effeminate, Lascivious, or Unchristian in their Apparell, Fashions, Haire, or Head-attires, as we English, who profess our selves the prime of Christians? Doe we not transcend, and farre surpassee the Persians, Tartars, Indians, Turkes, and all the Pagan Nations in the World, in these? and may they not lay more claime to Christ, and Heaven in all these respects, then wee? Let Christians therefore who are now thus strangely carried away, with the Stremme, and Torrent of the Times, and the Vanities, Fashions, Pompes, and Sinsfull guises of the World; (d) which their owne Hearts, and Consciences condem-

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ned at the first, before they were hardned, and inchan-  
ted by them, by degrees, and custome : ) looke well vnto  
their Soules, and to their interest, and right in Christ, in these  
back-sliding seasons ; when many fall off from Religion by de-  
grees, vnto the World, the Flesh, and Satan, whose snares, and  
grand (e) pollutions they had; (at least in out-ward shew :) e 2 Pet. 2. 11.  
escaped heretofore ; for feare their Evidence for Heaven,  
proone counterfeite at last : And if they finde, (f) their  
Hearts inclined, or lifted vp to vaniti-, or their affections  
and practise, biassed to these Effeminate guises, Lockes, and f Psal. 24. 4.  
Cultures of the World : they haue reason, and cause enough to  
feare, (g) that their Hearts are yet devoted to the world,  
and quite estranged from the Lord : (h) that all things  
are not yet sincere, and right within them, because their  
out-sides are so Vaine, so Proud, Fantastique, and Vn-  
christian : and that their claime to Christ, is merely coun-  
terfeite, because his Graces, Stampe, and Image shew not in  
them, but the Worlds alone. If therefore wee desire to assure  
our Soules, and Consciencies in the sight of God, that wee are  
true and reall Christians ; that wee haue any share, or portion  
in Christ, or any inheritance in the highest Heauens : Let vs  
bee sure now at last, (i) to keepe our selues vnspotted  
from the World : (k) to crucifie the flesh with the af-  
fections, and lusts thereof : (l) to abstaine from all these  
fleshy lusts, which warre against our Soules : (m) to  
walke honestly as in the day : not in Chambering, and  
Wantonnesse ; but putting on the Lord Iesus Christ, and  
making no prouision for the flesh, to fulfill the lusts  
thereof : yea to cut, and cast off all those Loue-Lockes, Pain-  
tings, Powdrings, Crifplings, Curlings, Cultures, and At-

19. 20.  
g. In hoc ega-  
noscimus quod  
seculum deli-  
gimus, quia  
praevisa ve-  
dimenta a-  
manus. Quis  
seculum non  
diligit, practi-  
ca vestimenta  
non querit. h. e  
Quando homo  
gaudet de pul-  
christitudine cor-  
poris, mens eius  
elongatur ab  
amore Creato-  
ris. Quanto  
amplius in cor-  
poris composi-  
tione latetur,  
 tanto magis  
a superno a-  
more disfunctio-  
mar. Bernard.  
De modo be-  
ne viuendi.  
Sermo. 9.

h Ex cordis

Thesauro sine dubio procedit, quicquid foras apparet vitiosum. Vanum cor vanitatis  
notam ingerit corpore, & exterior superfluitas, interioris vanitatis indicium est.  
Molla indumenta animi molliciem indicant. Non tanto curaretur corporis cultus,  
nisiprimum fuisse neglecta mens inculca virtutibus. Bernard, ad Guilelm, Abbatem. Ap-  
olog. l James 1. 27. k Galat. 5. 24. l 1 Peter 2. 11. m Romans 13.  
13. 14.

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**n** Mundicies corporis atque vestitus, imma immunditiae: gustus signis animis tibidusus ostenditur: & per exterritorum hominem, interioris hominis ratione demonum strantur. Hierom. Tom. I. Epist. 27. c. 10. Cultus mundi bris & luxurias, non corporis exornat, sed detegit mortalem. Quintil. Instit. Orat. I. 8 Proemio.  
o See Calvin: Comment. on Numbers 6. v. 5. Mayer Exposit: on 1 Pet. 3. 4.  
p Tali misericordia crudelitate plena est, qua vide. liceret corpori seruitur ut anima singulatur. Quae enim charitas est carnem disigere, & spiritum negligere? Quae discretio totum dare corpori, & anima nihil? Qualis vero misericordia ancillam reficere, & dominam interficere: Bernard. ad Gul. Abbatem. Apolog. See Perkins Cafes of Conscience, lib. 3. Sect. 3. Babington on the Commandement. Mr. Byfield on 1. Peter 3. 3. q See Mr. Perkins Treatise of Callings. r Tamdiu discendum est quemadmodum vivas, quandiu vivas. Vixere tota vita ascendendum est; & fortasse quid magis miraberis, tota vita discendum est mori. Seneca, Epist. 76. & De Breu. Vice. cap 7.

tires, (n) which bewray the great Deformities, Filth, Lasciviousnesse, Pride, and Vanitie of our Soules, but are no lesster to our bodies: that so wee may adorne the Gospell of Christ, and beautifie our Christian profession, by an humble, lowly, exemplary, and correspondent conversation. And if these Fashions, Luckes, and Cultures seeme such Niceties, Trifles, Toyes, or needless scrupulositissimis vitiis any, as may admitt an easie dispensation, and may be still remised without any hurt, or danger to mens Souls, or scandall to Religion: I answere; that if they are not Sinfull, and Violawfull in themselves, as they are prooved in this present Treatise by the consent of all Antiquitie: yet they are but (o) Effeminate, Risdiculous, Unprofitable, and Foolish vanities, or Cultures of the World, in their very best acceptation; which Christians shold not dote upon, since they haue renounced them in their Baptisme; and since they haue farre greater things then these, on whiche to busie, and imply their thoughts and time. Christians haue their rich and precious Soules to beautifie, (p) which they vnmercifully butcher, and neglect, whiles they are to curious, and exact in the Culture of their bodies: they haue a great, and holy God to serue continually; they haue sundry Heavenly graces to procure, cherishe, and enlarge: they haue a multitude of Christian duesies, and Heavenly exercises to discharge from day to day: they haue, (q) or shold haue callings, and sundry warrantable imployments, both for their owne, and others good, and Gods owne glory; all which will quite ingrossse their time, (r) their liues, and thoughts, and take them off from all these headtirring cares, in which too many wast, and spend their dayes: No reason therefore haue they to allow themselves in these be-

witching,

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witching, and time-denouiring Venitie, which steale away their Hearts, and Lives from God, and better things. And why shoul Christians take any libertie to themselves at all, in these nigratoris, and Unchristian vanities? Is it not exceeding scandalous vnto others, and dangerous to themselves to doe it? doeth it not (s) blaspheme, and scandalize Religion, and make it odious vnto Pagans, who are not halfe so Vaine, so Proud, and Visions in this kinde as Christians? (t) and will it not draw all such, who take this libertie to themselves, to greater, and more scandalous sinnes at last, to the wrecke, and hazard of their Soules? Alas, such is the strange deceiptfullnesse of our Hearts, and the inbred prauisie of our Natures: that if we once (u) begin to play, and dandle with small and pettie Vices, yea, though it bee but with Venities, Toyes, and idle Fashions: they will quickly draw vs on to scandalous, great, and hainous sinnes at last; and so fetter vs in the ginnes, and snares of grosse impieties; that we shall sooner sincke downe into Hell vnder their weight, and pressure, then shake off their bondage. *Hee that beginnes to nourish, or reserve a Locke, or to adorne, set out, and Crispe his Haire but now and then: though he were a Modest, Sober, Chaste, Industrious, or some-what Religious person at the first: if he once but slacke the raines of his affections to these vanities, and keepe no stiffe hand over them, to curbe them in due season; will soone degenerate into an Idle, Proud, Vaine gloriouse, Unchaste, Deboist, and gracelesse Ruffian: His Amourous, Frized, Woma-*

<sup>s</sup> Quam blasphemabile est, si qua sacerdoter pugnaciam impudicarum ritus procedatis culta aut expida.

Tertul. de cul. Tert. Fam. c. 7.

<sup>t</sup> Mens Deo dicata sic caueat minora vita et maiora: quia a minimis incipiunt, qui in maxima protraunt. Bernard. de Ordine vita Col.

112 G.C.

<sup>u</sup> Vanitas ad iniquitatem labitur, sed dum ex aliis ad alios semper impellitur, sub orientibus culpi inquinatur. Ex vanitate ergo, ad iniquitatem ducentur: cum

prim per leuis delicia defleuius, ut vnu cuncta leuigante, nequaquam posse committere etiam graviora timeamus. Nam dum moderari lingua oris et verba negligit, audax ad luxuria prorumpit: dum gula incumbitur, ad lenitatem protinus insensam proditur: cumque mens subligere delectationem carnis rennit, plarumque et ad perfidia voragine rust. Si enim curare patua negligimus insensibiliter sedulus, audenter enim maiora perpetramus: quia si vanitatu culpa nequaquam causit compescitur, ab iniustitate protinus mens incanta devoratur. Vanitatis quippe finis est, ut cum peccato mentem fauciatur, hanc ex culpa audacem reddat. Et sit plerunque ut praeceps desiderii scrutens, a Hugo sedisini timor excutient, et quasi in malorum perpetracionem libera, omne quod voluptas suggestit, implere contendat. Greg. Mag. Moral. 1.10.c.13.14.15.

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\* Principiss ob-  
ſta : ſero medi-  
cina paratur,  
cum mala per  
longas inualu-  
ere moras. O-  
uid. de Remed.  
Amoris. l.1.  
x Qui blandi-  
eua dulce nu-  
triuſt malum,  
ſero recuſat  
ſerfe, quod ſu-  
bit iugum. Se-  
neca Hyppol.  
Act.1. Qui ſe  
cupiditati vo-  
lentes dedi-  
rent oppugnat-  
ti, volumentem  
reſiſtentis ulce-  
rius non habe-  
bunt tyraſſice  
dominanti. Et  
hoc fit iuſto Dei  
iudiciorum qui  
cupiditatis reſi-  
ſtere nolui-  
mū ingressu-  
ra, iam reſiſte-  
re nequeamus  
ingressa. &c.  
Proſper. De vi-  
ta Contempl.  
lib.2.c.15.  
y Quid facit  
illa ridicula  
monſtruofias,  
& mira que-  
dam deformis  
formofias, ac  
formofia defor-  
mitas? Quid  
ihs monſtrus? Centauri? quid ſimi homines? Fidoias ſub uno capite multa corpora, &  
turſus in uno corپe capita multa? Bernad Gu: Abbatem Apolog.

downe

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downe vpon vs to the full? Hath not the Lord begunne to smite, and ruine vs for these sinnes already? Hath hee not sent a man-eating Pestilence, and d<sup>r</sup> populating Plague among vs, which hath cut off thousands, weeke: and is it not now likely to revise againe, to sweep vs all away? hath hee <sup>a</sup> 2 Kings 10. not oft times (z) cut vs short, by Sea, and Land, and <sup>b</sup> Vulnus ha-  
(a) Blasted all our great Designes for sundry yeeres; so that bent populis  
they haue proued all aborne, and beeene more fatall to our plus est quam  
selues, then hurtfull to our enemies? hath hee not laid our <sup>c</sup> rite salusque,  
Confederates, and Associates round about vs, wast, and de- Quod perst: in  
folate: and bereaved vs of those ferraine Props, and Stayes, on totum mundi  
which wee did most rely? hath hee not spoileid vs of our Name, prostrernur  
and ancient Glory, which was Great, and Honourable throughout <sup>d</sup> Lucan.  
the World; and made vs the very (b) Obloquie, His- Pharl. 7. p.125  
sing, Scorne, Reproach, and (c) Taile of all the Na-  
tions; whereas wee were the Head, and chiefe of Peo-  
ple heretofore? hath hee not (d) taken away from vs,  
the mighty Man, and the Man of Warre, the Judge, and  
the Prophet, the Prudent, and the Ancient, the Cap-  
taine of fiftie, the Honourable man, and the Counsellor? <sup>e</sup> Ier.37.7.  
hath hee not bereft vs of our Ships, and Mariners by Sea: of <sup>f</sup> King.19.7.  
our Commanders, and expert Souldiers by Land? hath hee <sup>g</sup> Ier.18.16.&c  
not weakned, and impoverisched vs by losse, and ouerthrovves a-  
broad: by decay, and losse of trade: (e) by Diuisions, <sup>h</sup> Ier.1. &c 29.  
Distractiōns, Pressures, and Discontents at home? hath hee <sup>i</sup> Mich. 6.16.  
not (f) reuealed his wrath, and indignation against vs <sup>j</sup> Deut 28.44.  
from Heauen, by (g) prodigious Thunders, Stormes, and <sup>k</sup> Isay.3.2.3.  
Tempelts, and sundry heawy Judgements? and may wee not <sup>l</sup> Lata dies po-  
yet truely say, (h) that for all this his anger is not turned <sup>m</sup> paulo rapta est:  
away from vs, but his hand is stretched out still? Doe <sup>n</sup> concordia mū-  
wee not yet dayly feare a Chaos, and (i) confusion in our <sup>o</sup> do, Nostra pa-  
Church, and State, and a sodaine surprisall of our King- <sup>p</sup> rist. Lucan.  
dome? doe wee not yet feele, and see the heawy (k) curse, and <sup>q</sup> Pharl. 9. p.173  
wrath of God, still cleaving to vs, and increasing on vs: <sup>r</sup> Rom. 1.18.  
yea, working, and contriuiing our destruction, more, and more? <sup>s</sup> Hac quog; de  
doe not all the Characters of a dying, and declining State ap- <sup>t</sup> Calo vulnera  
peare vpon vs? and doeth not every mans evne Conscience <sup>u</sup> missa putes.  
whisper,

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whisper, nay, cry aloud unto him : that unlesse God prooue miraculously Good, and Gracious to vs, wee are neere some inseitale, and irreconciable perdition, which will put a finall period to our former happiness ? And (l) is this then a time, for vs poore dust, and ashes ; when as wee are thus innivored with feares, and dangers, and euен destinatian, and designed to destruction : when as Gods Ministers, Threatnings, Word, and Judgements, doe eu'en summon vs from Heauen, (m) to humble and abase our Soules, and Bodies, to wallow in the dust, and to abhorre our selues in Sackcloath, and Ashes : (n) when as our neckes lye all vpon the blocke, expecting euery moment their last, and fatall blow : to Pranke, and Decke, our Proud, and rotten Carcasses ? (o) to lauish out our Patrimonies on our Heads, and Backes, and hang whole Manners at our Eares, and Neckes at once ? to Frizle, Powder, Nourish, and set out our Haire, and Lockes, in the most Lascivious, Amourous, Proud, Effeminate, Russianly, and Vaine-glorious manner, that the quintessence of our owne, or other mens Vanitie can inuenient ? to liue in the very ruffe, and height of Pride, and Vanitie ? or purposely to sell our selves : ye to educate, and traize vp our chil-  
dren, (who shold (p) be brought vp in the feare, and nur-  
ture of the Lord : as the common custome of our Nobilitie,  
and Gentrie is;) to Wantonnesse, Idlenesse, Voluptuousnesse,  
Epicure, and all excesse of Sensualitie, Pleasure, Vanitie,  
Pride, and carnall iollitic ; as if wee tooke delight, and plea-  
sure in our owne destruction ; or ment wilfully to incurre the  
very worst, and vtermost of Gods heauiest Judgements ? What,  
hauing wee not aggrenuated, and multiplied our iniquities, and  
sinses sufficiently already, but that wee must thus intend, and  
seruitur : Saltus  
Et insulas tenera cervix fert. Graciles avium cutes calendarium expandunt, & in  
sinistra per singulas digiti desaccis singulis lauisit. Ita sunt virae ambitionis, tantarum  
vifurorum subfentiam uno & multibz corporeis basiliare. Tertul. De hab. Mulieb.  
c. 5. See Clem. Alexand. Pædag. lib. 2. c. 10. 12. lib. 3. c. 2. 3. Vxor tua locupletis do-  
minus censum auribus gerit. Video vnuenes nam singulis singulis auribus comparatis  
iam enim exercitata aures oneris forendi sunt : vnguentur inter se, & in super alijs ho-  
nis superponuntur ? Non satius multe ruris iuaniis viros subicerat ; nisi bina ac terni  
patrimonia auribus singulis peperidisset. Sen. de vita Beata. c. 17. De Beneficiis. lib. c. o.  
p Ephes 6.4. increase

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increase them more, and more? are we not yet deepe enough in Gods displeasure, that we thus pronoake, and griesse him further every day? or doe wee think to auocate, or disuert Gods Indgements, or to moue him to compasseionate vs, by filling vp the measure of our unmeasurable sinnes against him? or are wee willing, and desirous for to perish, or to bring our selues, and Countrey unto spedie ruine, that we are now more vyle, more Sinfull, Pround, and desperatly wicked, (d) proclaiming *a* *Esay 3.9.* our Impudency, Vanite, Idlenesse, Hawinesse, and Sinne, as Sodome did, not labouring once to hide it, though wee expect, yea feele Gods Plagues, and Judgements on vs euery moment? Alas, (my brethren,) what doe you meane to doe, or which wayes will you turne your selues? will you wilfully cast away Gods Loue, and Favour: and subiect your selues, to the very utmost of his wrath, and vengeance? will you still prouoke the Lord to your destruction, cuen beyond recovery? will you subiect vs to the Spanish yoake, and bondage? to all the miseries that Rome, that Spaine, that Heauen, or Hell *a Psal.63.3.* can plot against vs? If this bee your intended resolution; goe *f* *Mala incep-*  
*ton*, and take your fill of Sinne, of Pride, and Vanitie: I will *f* *Saluator mali*  
*addimus, &*  
*peccata pecca-*  
*tum cumula-*  
*nus: & cum*  
*maxima nostri*  
*parisam peri-*  
*erit, id agimus*  
*ut pereamus*  
*omnes. Tamen,*  
*animorum, vel*  
*tanta potius*  
*peccatorum ca-*  
*citorum est, ut*  
*cum maxima*  
*nostri pars sam*  
*perierit, mut-*  
*lus id agit ut*  
*ne pereat.*  
*Salu.de Gub.*  
*Dei.l.6.p.200.*  
*214.*

But if you would avoid, disuert, and quite escape that ouerrunning flood, and torrent of Gods Judgements, (which is like to sweep us all away, wee cannot tell how soone,) which our sinnes now call for, and our Hearts presage is neare at hand: if your desire to injoy more Halcyon dayes of Peace, or yeeres of Iubilie, and full prosperite, which may make your lises a very Paradise, or Heauen upon Earth. If you expect any further reprisall at the hands of God, or if you would still retaine his Presence, Face, and Favour; his Gospel, and Protection, (e) which are sweeter, and better then life it selfe, or all the Riches, Pleasures, and Contentments, that this World can yeld you: or if you are now unwilling for to perish: why then (f) doe you multiply, and still increase your sinnes, and post on in those wayes of Pride, and Vanitie, which will certaintly deprive vs of Gods Face, and Favour, and all our Earthly comforts, & cause vs all to perish? Is this  
b  
the

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the way and method, thinke you, to appease Gods anger, disert his Judgements, or receive his fauour, to rebell, and sinne against him more, and more? to affront, and dare him to his Face, with our bloudy Impudency: our monstrous Factions, and Attires? our (g) Pefumate, Whorish, and Lasciuious gestures? our Ruffly, Vized, Powred, and Unnaturlie Lockes, and Haire? or more then (h) Sardanapalian iniurie, which (i) he becomes not Christians, or men of Valour? to prouoke him with our Curseing, Swearing, Whoredomes, Marthrs, Usury, Bribery, Courteusnesse, Oppression, Injustice, Scwirrie, Rbuldry, and Heathenish conversations? to disobey his Word, abuse his Mercies, and Longsuffering towards vs; and to (k) grow Incorrigible, and more Sinfull vnder all his Judgements, as wee doe? Are these the meanes to compasse all those Fauours, which wee now expect, or to exempt vs from those heauie Judgements, which our Hearts so feare? Is this the course to save, to settle, or reunite our tottering, and diuided State? to secure our Selues, our Church, or Kingdome here at home, or to make vs dreadfull to, or Conquerers ouer all our Foes, abroad? O no, these are the onely mayes to lise our God, our Selues, our Soules, our Church, our Countrey, all Wee haue, or all Wee hope for: these are the (l) onely meanes to heape, and hasten that, yea more, upon vs: then, We feare: these are the (m) courses by which We haue wilfully cast our Selues into those present miseries, which Wee feare, or suffer, and which our Friends about vs haue drunke of to the full: and shall Wee yet proceede on in them? Haue We not smarted enough already for them? and are We yet so strangely stupid, as not to take

g. Multe quo.  
que eis amatores  
satu-  
tationes impri-  
munt, ut vel  
per terram nu-  
merose ince-  
dentes, mere  
trices spiritu  
in successu secul-  
pant. Clem.  
Alex. Pædag. 1.2.c.11.

h. Of which  
see Diodorus  
Siculus: Bibl.  
Hist. 1.2.Sec.  
23. Iustini hist.  
lib. 1. Athenaeus  
Diplof. 1.12.c.  
12. Sleidan. 1.1  
i. In foris an-  
tem viri vul-  
tu nullum effe-  
spores signum  
mollitici, sed  
neg; illa parte  
corporis. Neg;  
ergo in manu,  
neg; in habitu  
inveniatur  
vnguam mag-  
ni animi, &c.

excelsi dedecus. Clem. Alex. Pædag. 1.3. c. 11. k. Nos vrimur & secamur: sed nec  
ferri defensione, nec cauteriorum adflictione sanamur: immo quod grauius est, cura ipsa  
deteriores sumus. Cundis prima est interire quam corrigi: Salu.de Gub. Dei. 1. 7.p.  
226. l.6.p.205. l. Quasi sato quodam in via ruinam, & ex via in calamitates  
Zonaras Prefat, ad Annales. m. A Deo quippe punimur, sed ipsi facimus ut punia-  
musr. Nos ergo aduersum nos omnia facimus. Nos calamitatum nostrorum autores  
sumus. Nihil, itaq; nihil est in nos crudelius nobis. Nos, inquam, nos etiam Deo no-  
lente cruciamus. Salu.de Gub. Dei. 1.8.p.281.

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warning by our former stripes ? which (n) will be doubled, n. Deus cru-  
an i trebled yet vpon vs, if we still proceed. O therefore, deliu'r us,  
(Christian Readers,) if you haue any fense, or feeling of our Quos videt  
present miseries : any apprehension of our future dangers, un- iustos succu-  
der the very thoughts, and feare of which we pine, and lan- buisse sibi. Ti-  
guish : any Bowels of compassion, to your Selues, your Coun- bull. 1. Eleg. 8.  
try, or Posteritie : any care at all to Remoue, Diuert, or o Magnis ini-  
Anticipate those heauie Judgements, which we feare, or suffer : cundamnam ag-  
or to reuerse that fatall Curse of God, which cleaves to all minibus ; ho-  
our publike Enterprizes, and Desigues : any forwardnesse to re- stia plena sunt  
gaine our Ancient Glory, Victories, and Renowne abroad : or omnia. Hier.  
to establish Unite, Safetie, Peace, and welfare in our Church, Tom. 1. Epist.  
or State at home : or any Cordiall, and strong Desire, to re- 22. cap. I.  
taine Gods Word, his Blessing, Face, and Fauour still among p Sopar quip-  
us, which now withdraw themselves apace, as if they had no pe infunditur,  
pleasure in vs : Let vs now, even now at last, after so many ve perditio  
warnings, and Repriualls : so many dayes of Grace, and Mer- sub/equatio  
cie, so many Milde, and Fatherly Chastisements, in the midest plenus iniqui-  
of all (o) those Enemies, Feares, and Dangers, which bus suis quis  
hedge vs in on every side : (though (p) Wee are almost meretur ve  
fencelesse of them, perchance, becaule God meanes for percas; promi-  
to destroy vs :) abandon all our Brauery, Pride, and Van- dentia ab eo  
tie ; and all these Cultures, Loue-Lockes, and Disguises, tollitur, ne pro  
which blemish our Profession, and Arme our God, and all our ritursum euad:  
Enemies against vs, to our iust destruction : If Wee will now dat: Salu. De  
lay downe these weapons of Rebellion, which bid defiance to Gub. Deil. 6.  
the Lord of Hosts : if Wee will reforme our Heads, and p 234.  
Hearts, (q) which distemper all our other members, q Morbido e-  
with the Flux of sinne ; and make them all vnsound : if membra nim capite, ni-  
We wil yet humble our Soules before the Lord for all our sinnes, fecio suo fun-  
and turne our Heads, our Hearts, our Hand s, our Eyes, and gitur, vbi quod  
Feete unto his Testimonies, without any more d lyces : (r) it est principale  
may be there is yet a day of Grace, a time of Mercy, Peace, non confiat i-  
and Fauour reserved for vs in the breſt of God, and wee may Deil. 7. p. 234.  
yet eſcape those ſad, and fataſt Judgements, whiſt God now Zeph. 2. 3.  
threatens, and we feele, or feare : But if we ſtill walke on, as Jonah: 3. 8. 9. 10  
in a progreſſe, in the Effeminacy, Pride, and Vanitie of our  
lives,

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Lives, or in the stubbornesse of our hard, and gracielesse Hearts, from euill, to worse, heaping vp sinne, to sinne, without all stinte, or measure, (s) as Wee doe: Let other men expect, and hope what good they will; I for my owne part, can Prognosticke nothing, but our finall ruine. For if we still goe on in sinne, in despite of all Gods Judgements, or (t) ouercoming Fauours: God will, he must, proceed in wrath, and vengeance: so that (u) though *Moses*, *Daniel*, *Noah*, *Samuell*, *Job*, and *Abraham*, Should stand before him in the gappe, to diuert his Indignation, Wrath, and Judgements from vs, yet his minde could not be towards vs, but hee will cast vs out of his sight; and send vs out to Death, to Sword, to Famine, and Captiuitie without Redemption, till we perish. O therefore hearken, and Repent betimes, that so iniquitie may not prooue your ruine. And if you would bee rescued from Gods Judgements, (especially from that fatall, and deforming sickenesse of the Poxe: which God hath now certaintly sent upon vs, but especially, vpon our Gentrye, who are most visited, and afflickted with it, \* as hee did vpon the hautie Daughters of Zion, for our excessiue Pride, and ouer-curious decking of our Faces, which steale away our Hearts, our Thoughts, and Time from God, and better things:) or else indeareid in his Fauour: then wash, your Heads, your Hands, and (x) Hearts from all their Vanities, Pride, and Wickednesse, that you may be sau'd: (y) Antidotes will profit nothing, as long as they are besprinkled, with Poyson: *all our Wishes, Teares, and Prayers, or the Supplications of others of Gods dearest Children for vs, cannot availe to helpe, to succor, or doe vs any good, as long as they are empoysoned with our sinnes:* (z) If wee regard but any iniquitie in our Hearts, (much more when wee practise nothing but Sinne, and all excesse of Pride, and Vanitie in our liues,) the Lord will not heare vs: (a) yea, though wee make many Prayers to him, and adde Fasting to our Prayers, to make them more a-

\* *Isay.3.16.17.24.* x *Jer.4.14.* y *Quid praeferes poterit Antidotum cui superfunditur venenum?* Salu.de Gub Dei, l.5.p.148. z *Psal.66.18.* a *Isai.1.25. & 50.3.4.* *Prou.1.24. 10.33.*

available

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uaileable ; yet, hee will not regard, but quite reiect vs :

(b) his Soule shall haue no pleasure in vs. *O turne you,* b Mal.1.10.  
*turne you, therefore from all the Sinne, and Euill of your doings* : from that abundance of Idlenesse, and superfluitie of c Meretricis  
Pride, and Vanitie which hath ouerfpreid our Nation : from all enim pilorum  
those Antique, Effeminate, (c) Deforming, Strange, and plexus & ca-  
Unchristian Attires, Fashions, and Disguises, which trans- temarum nexus  
forme vs into sundry Monsters, and almost deprive vs of our deformes red-  
Naturall, and Humane shapes : that so wee may cloathe our dants. Clem.  
selves with Iesus Christ, (d) who will neuer comply, nor Alex. Pædag.  
suite with such Attires, or those who are deuoted to them. And if we will be Pranking, and Tricking vp our selves, l.3.c.11.  
let vs denote our Thoughts, our paines, and Time, to the inward d Serico &  
Culture of our Immortall Soules, which now lye quite neg- purpura indu-  
lected, whiles our Hairie excrements are so much adored. tia Christum in-  
These Soules of ours, which now we so much undervalue, as to duere non pos-  
preferre the very vaineſt Vanities of the World before them ; ſunt. Cypr.  
are the Spouſe, and Loue of Christ : the very Palace, and De Habitū.  
Temple of the Sacred Trinitie : the very Wealth, and totall Virg. Preſi-  
Summe of all we haue : O then, let us cloathe, and deſke theſe amus ornamē-  
Soules of ours, with the robes of Iesus Christ his Righteouſneſſe : with (e) the cloathing of wrought Gold ; the ta terrena ſi-  
raiment of Needle-Worke ; the tranſplendente Jewels, and caeleſtia open-  
Pearles of Grace, and with the whole Wardrobe, and Cabinet m. Tertul. de  
of Heaven ; that ſo wee may even rauish the very Heart of Cultu. Fæm.  
Christ, (f) and make him ſick of Loue : And if we will c. 9.10.  
needles adorne our bodies too : (g) let vs Paint our Faces e Pial.4.3.13.14.  
with the candor of Simplicite, and Vermilian-blush of f Cant.2.5.  
Chafitie : and our Eyes with Modeſtie : let Silence, or & 5.8.  
Holy conference, bee the ornament of our Lips ; the g Prodite nos  
Word of God our Earings, and the Yoake of Christ our iam medica-  
Necke-bracelets : Let vs submit our Heads to Christ, mentiſ & or-  
and then they are ſufficiently, adorned : Let our hands namen-  
bee buſied with the Distaffe, or ſome other honest im- tes de simplici-  
ployment, of our generall, or ſpeciall callings : and our tate candore  
Feeſe ſhoed with the preparation of the Gofpel of Peace : de pudicitia  
which makes them more rich, and louely, then if they ruborem ; de-  
b 3 were pella oculos re-  
cundias : &c. Tertul. De  
Clem. Alex. Cultu. Fæm.  
padag.l.2.cap. c.9. See Cyprā  
de hab. Virg.  
Clem. Alex.  
padag.l.2.cap.  
22. l.3.c.11.

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were clad in Gold : Let vs cloathe our selues with the Silke of Honestie, the Laune of Sanctitie, and the Purple of Chastitie : Taliter pigmentata Deum habebitis amatorem : *So shall our God bee inamored with vs, and attoned towards vs : so shall his Judgements bee diserted, his Favour regained, his Mercies enlarged, his Goffel continued, our Foes subuerted, our Church reformed, our Kingdome establisched, our Grievances redressed, our Feares remoued, our Peace prolonged, and our Soules eternally saued.* (b) in that Great, and terrible Day of the Lord, wherein the loftie lookes of Man shall be humbled, and the hautinesse of Men shall bee bowed downe, and the wrath of the Lord of Hosts, shall rest vpon euery Proud, and Loftie person, who is high, and lifted vp, to bring him low, that the Lord alone, may be exalted in that day.

b Isay 2.11.10  
18.

*h Non solum  
enim pudicos  
ac temperan-  
tes satis est  
esse paros, sed  
etiam adibsen-  
da est opera ut  
quod extrinse-  
cum est, sit ab  
omni repro-  
bensione &  
vituperatione  
alienum, om-  
ni exclusa su-  
fitionis eas-  
sus ut in sum-  
mam quandam  
contrahatur  
cautias, ut non  
sumus solum  
fideles, sed eti-  
am videamus  
fide dignis: Clē.  
Alexand. Pa-  
dag lib.3, c. 11  
k Hosea ver-  
seculis feci, su-  
lit alter hono-  
res, &c. Do-  
natus: in vita  
Virgil. Maron.*

Now this Lord, and God of Blessing, Bleffe this poore Treatise, to the Soules of many, which I haue presumed for to publish; not out of any Singular, or Nouellizing Spirit, (as some may chance to thinke; because it treats of such a Subject, inwhich none else haue ever travelled to my knowledge:) or out of any Vaine-glorious humour of purchasing applause from others, or venting of my owne conceites: but out of a sincere, and true desire, of confining English-men, and such as beare the name of Christians, to English, (i) and true Christian Fashions, and Attires: to stop the ouer-flowing Sinnes, and Monstrous vanities of these our Times, (which farre exceed all former Precedents; and finde either none, or little publike Opposition:) and so, as much as in mee lies, to turne away that blacke, and gloomye Cloude of Wrath, and Vengeance, which now hangs houering ouer all our heads, threatening a sodaine Storme of Blood, of Miserie, Ruine, and Desolation to vs, unlesse we thorowly, and speedily Repent: In which if I haue erred in any particular, as well I may, because I haue walked in an vntraden path, and had no foote-steps but mine owne to follow, (though some are so Malicious to report abroad; that my Workes, they (k) are some others, not mine owne; because they haue little else to carpe against them:) I hope my good intention shall mitigate my Errors for the present: and my Penne

## To the Christian Reader.

Penne correet them, if once informed of them, for the future ; so that I neede not feare that Schoole-boyes breeching for them , which, some Pedantique Cl. rikes threaten to mee ; who for all their out-side Pompe, theyr Doctorated, (l) or Bearded-grauitie, deseruo the Schoole-boyes lash, (m) per chance as well as I, who neither regard their canseleſſe Censures, Scoffes, and Calumies, nor yet feare their Threates. If I haue cauſely (n) Stirred vp their Choller, or tongues against Mee, or my Bookes, by glancing at their Pride, Pluralities, Idlenesse, Nonresidencie, or Vitious Lives, (o) which are impatient of the lash, though now perchance they need it : or in that I am a Laicke onely, not a Minister, and yet presume to write in others Silence : (whereas (p) euery Christian is in trueth, an holy Priest, to offer vp Spirituall Sacrifices acceptable vnto God, by Iefus Christ : (q) to rebuke his neighbour in any wife, and not to suffer sinne vpon him ; (especially, in Dangerous, and sinfull Times, which threaten Desolation, both to Church, and State :) and (r) to contend earnestly, for the Faith of the Gospel, which was once deliuered to the Saints : as well, as Clergie men ; what enuer Papist, or others mutter to the contrary : ) or in that I haue diſplayed their Popish, and Arminian Doctrines, Plots, and Projects to the World, which they would yet keepe vailed till their ends were wrought: or blamed them, (s) for neglecting their Ministrie, and merging themſelues in Secular affaires : I onely wiſh them ſo much Grace, and Wiſedome, as to grow angry, and diſpleased with themſelues, and theſe their Sinnes, and Errors ; that ſo they may in time reforme them : (t) not  
trum. Tom 13 p. 487. to. 491. o Volumus delinquare, & nolumus verberari: Salu: 2  
Gub. Dei. lib. 4. p. 99. p. 1 Pet. 2. 5. Reu. 1. 6. Nonne & Laici. Sacerdotes sumus?  
Scriptum est, nos Sacerdotes Deo & Patri suo ferit: Differentiam inter Ordinem, &  
plebem confituit Ecclesia authoritas. Sed & vbi tres, Ecclesia est, sicut Laici. Tertul.  
Exhort ad Caſtitatem. 5. q Luit. 19. 17. r Phil. 1. 27. Iude 9. s Ecce iam pe-  
nne nulla eſt ſeculi actio, quam non Sacerdotes adminiſtrarent. Dei cauſam relinquimus,  
ad terrena negotia vacamus. Ad exteriora negotia deſapſi ſumus, & aliud ex honore  
ſuſcipimus, atque aliud ex officio actionis exhibemus. Curſi vero ſecularibus intenti,  
tanto inſenſibiliores intui efficiuntur, quanto ad ea qua foris ſunt ſtudioſores videtur.  
Greg. Mag. Hom. 17. in Evangelia. t Malit quisbet improbus execrare legem, quam  
emendare mentem: malit praecepta odire quam vitia: Inter hac quid agant quibus  
loquendi a Christo officia mandantur? Deo diſplicant ſi tacent: hominibus ſi loquun-  
tur. Salu. ad Ecclef Cathol. 1. 4. p. 470.

Barba non  
facit Philoſo-  
phum. Caius.  
Rhod. Antiqu.  
Leet. 1. 5. c. 12.  
m Facinus  
quos inquinat,  
aquaſ. Lucan.  
Phar. l. 5. p. 79  
Opere ut rura  
pana tenet  
obnoxios, quoſ  
ſimilia error  
inuenieris im-  
plicatos. Con-  
cil. Tollit. 4.  
Can. 7. 4.

n Vitia car-  
pens, ſcione  
offendere viſi.  
ofſi. Bern: ad  
Gul. Abbat.  
Apologia.  
o See Arban-  
ſius Conſtant.  
p Epifola, de  
necessaria E-  
piscoporum  
Residentia: a-  
gainſt this  
ſinne. Bibl. Pa-

rum. Tom 13 p. 487. to. 491. o Volumus delinquare, & nolumus verberari: Salu: 2  
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tur. Salu. ad Ecclef Cathol. 1. 4. p. 470.

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## To the Christian Reader.

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*u Non aduersum ordinem,  
sed pro ordine  
diffutare pur-  
tandus ero, dum  
non ordinem in  
hominibus,  
sed hominum  
vitia reprehē-  
do: qua in ve-  
bris laudabilia  
sunt, laudo et  
prædicto: si qua  
reprehendenda  
solet, ut emen-  
dantur vobis,  
et alii amici  
mei suadere  
solet: Hoc non*

*for his Sonne, and Mercies sake, Amen.  
est destratio:  
sed astratio. Bern.ad Gul.Abb. Apologia. x Isay 9.16. Ier.23. 14.15. & 50. 6.  
Hosca 4.9. Nullum puto, ab aliis magis præiudicium, quam a Sacerdotibus tolerat  
Deus; quando eos quos ad aliorum correctionem posuit, dare de se exempla prauitatis  
eternit, quando ipsi peccamus, qui compescere peccata debemus. Quanto autem mundus  
gladioferiatur afficitus: quibus quotidie percutiōibus intereat populus, viserit.  
Cuius hoc nisi nostrū precipue peccato agitur? Ecce depopulata urbes, eversa castra,  
Ecclasia destructa, in solitudinem agri redacti sunt. Sed nos pereunt populo authores  
mortu existimus, qui est debimus duces ad vitam. Ex nostro enim peccato populi tur-  
ba prostrata est, quia nostra faciente negligentia ad vitam eruditu non est. Greg.Mag.  
Hom.17.in Euangelia: Which Homily I would our Non-resistents and Secular  
Clergie men would study but a whiles.*

The vnfained wel-wisher  
of thy priuate, and the  
publique welfare.

WILLIAM PRYNNE.



# THE VNLOVE- LINESSE, OF LOVE-LOCKES.

Infinite and many are the sinfull, strange, and monstrous Vanities, which this Vnconstant, Vaine, Fantastique, Idle, Proud, Effeminate, and wanton Age of ours, hath Hatched, and Produced in all the parts, and corners of the World; but especially, in this our English climate; which like another (a) Affricke, is alwayes bringing foorth some New, some Strange, Mischapen, or Prodigious formes, and Fashions, every moment.

Not to infift vpon those Lasciuious, Immodest, Whorish, or vngodly Fashions, and Attires, which Metamorphise, and Transforme, our Light, and Giddie Females of the Superior and Gentile ranke, into sundry Antique, Horred, and Out-landish shapes, from day to day: which Fashions, and Attires both (b) God himfelfe, (c) with sundry Fathers, and \* Moderne Authors, haue punctually con-

*Divites & Amatos Ascetica c.23. Clement. in 3. Iſaia. Ambr. de Virg. l.1. l.5. in. Luc. c.6. Hier. Epist Tom. 1. Ep.7.c.3. Ep.8.c.5 Ep.10.c.2. 3 Ep.47.c.3. Chryſoft hom 84. in. Iohā. Fulgent. ad Probam. Ep.3. Greg. Mag. hom. 6. in Euang. Bern. de modo bene vivend. Ser. 9. Concil. Gangrenſe. Can. 21. \* See Mr. Perkins Cases of Conscience. lib. 3. Sect. 3. Qua 7. 3. Mr. Byfelds Sermon on 1 Pet. 3. c.4. Mr. John Downhams Christian Warfar. Part. 2. l.1. c.6 to 15. Iohā. Fredericuſ, de Luxu reſpluſum. BB. Hall. in his Righteous. Māmmon. BB. B. ſington on the 7. Command. Mr. Stubbs his Anatomy of Abufes.*

B

denmed:

a Aphrica semper aliquid novi afferit. Plin. l.8. Nat. Hist. c.16. Cælius Rhod. Antiq. Leſt. l.13. c.13 Munfer Coll. mog. l.6.c.46. b Eſay. 3. 16. 10. 25. Zeph. 1. 3. 1 Tim. 2. 9. 10. 1 Pet. 3.

34. c Clem. Alex. Padag. l.2.c.10 12. Tertul. de cultu Fam. lib. Cypr. de hab. Virg. & de Inſtit Virgin. Baſil. Ser. 2. in

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d Iter. 4. 30.  
 2 Kings 9. 10.  
 Math. 5. 36.  
 Ezech. 23. 40.  
 e Clem Alex.  
 Padag. 1. 2 c 40  
 Tertul. de Cul.  
 tu Fam. c. 1. 10  
 9. De Pansten-  
 sis c. 10. De  
 velandu Vir-  
 ginibus c. 13.  
 Cypr. de Habit.  
 Virg. Ambr.  
 Hexam. 1. 6. c.  
 8. de virgin. l. 1  
 Hier. Eccl. T. 6.  
 1. Ep. 7. c 3. Ep.  
 8. c. 3. Ep. 10. c.  
 2. 3. Ep. 16. c. 2  
 Ep. 23. Adver-  
 sus Heluid. c. 9.  
 Basil. Com. in  
 cap. 3. Isaia.  
 f Ep. 1. Chry-  
 stos. hom. 3. 1.  
 in Mat. 2. hō.  
 3. in 1. Tim. 2.  
 Theodore. S. und.  
 patrum. Hisp.  
 c. 8. Aug. de  
 Doctr. Christi.  
 l. 4. c. 21. Theo-  
 phylax. Enarr.  
 in 1. Tim. 2.  
 f Master John  
 Downham in  
 his Christian  
 Warfar. part. 2. l. 1. c. 14 Mr. Perkins Cases of Conscience. l. 2. Sect. 2. Qual. 3. Mayer  
 Exposition on 1 Pet. 3. 3. Mr. Stubs Anatomy of Abuses p. 35. to 42. Mr. Boltons Di-  
 rections for our Walking with God, p. 195. 200. H. Hall's Quo Vadi, Sect. 21. and in  
 his righteous Mammum. g. Plotar. h. Cœnigal. Peccop. Petronius. Aliq. p. 74. &  
 133. Pin. nat. Hisp. l. 13. c. 1. 2. 3. Onid. de Arte Aman. l. 3. Propertius. Elegat. lib. 1.  
 Eleg. 2. Quintil. Institut. Orat lib. 8. Preemio. Xenophay. Memorablem. lib. 5. p.  
 846. 847.

on these, or many such like sinnes and vanities of our female sex, which would require a large and ample volume to batter and confound them : I have resolved for the present, to single out one sinful, shamefull, and uncomely vanitie, with which to grapple ; which hath lately settled on many effeminate, loose, licentious, singular, fantastique, and vaine-glorious persons, of our masculine, and more noble Sex : to wit, the nourishing and wearing of vnnaturall, shamefull, and vnlovely Lockes, or *Loue-lockes*, (as they stile them :) which now begin to grow into a *(b)* common, approoned, and received fashion, or vse among vs.

These Loue-lockes, or Eure-lockes, in which too many of our Nation haue of late begun to glory : what ever they may seeme to bee in the eyes, and judgements of many humorous, singular, effeminate, ruffainly, vaine-glorious, or time seruing persons, who repute and deeme them a very generous, necessary, beautifull, and comely ornament : are yet notwithstanding, but so many *(i)* badges of infamie, effeminacy, vanitie, singularitie, pride, lasciuiousnesse, and shame, in the eyes of God, and in the judgement of all godly Christians, and Graue or Ciuell men : yea, they are such vnnaturall, sinfull, and vnlawfull ornaments, that it is altogether vnseemely, and vnlawful for any to nourish, vse, or weare them. Lest this should seeme an harsh, a false, or idle *Paradox*, to *Rufians*, and such fantastique persons as are delighted in them. I will here propound some arguments, and reasons to euince this true, though strange and new Conclusion :

*T hat the nourishing, vsing, or Wearing of Lockes, or Loue-lockes, is viterly vnseemely, odious, and unlawfull vnto Christians : and thus I proove it.*

*First.*

That which had its birth, its souise, and pedigree from the very Deuill himselfe, must needs bee odious, unlawfull, and abominable, vnto Christians,

B 2

But

*h Capit offe 16  
citt quod pub  
liscit ob Cypr.  
Epist. 1. 2. Ep. 2*

*i Narration  
sed crimina  
fuit Paulinus  
Epist. 4. ad. Sc.  
uerum.*

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But these our Loue-lockes had their birth, their sourse,  
and pedigree from the very Deuill himselfe.  
*Therefore they must needs bee Odious, Unlawfull, and  
Abominable unto Christians.*

The Maior must bee yeelded, because no good thing can proceede from him, who is all and onely euill, both in himselfe, and all his actions, as the Deuill is: the Minor I shall backe and euidence, by the authority of *Tertullian*, who informes vs: that (*k*) *all things which are not of God, are certainly the Devils*: But the wearing, and nourishing of these Loue-lockes, is not from God, (no, nor yet from any of his Saints and Children, with whom they were never in vse as we can read of;) therefore they must needs bee from the Deuill: And that they were so indeed, wee haue the expresse authoritie, of a learned, late, and reverent Historian, who informes vs in expresse tearmes: (*l*) *That our sinister, and vnlouely Loue-lockes, had their generation, birth, and pedigree from the Heathenish, and Idolatrous Virginians, who tooke their patterne first their Deuill Ockew; Who vsually appeared to them in the shape of a man, with a long blacke Locke on the left side of his head, hanging downe to his feete: so that if wee will resolute the generation of our Loue-lockes, into their first and true originall; th: Virginian Deuill Ockew, will proove to be the naturall Father, and inuentor of them.* And shall we then, who professe our selues Christians; we who haue giuen vp our names to Christ, and so solemnly vowed, and protested vnto God in our very Baptisme: *to forsake the Deuill and all his Workes; turne such prodigious, and incarnate Devils, as to imitate the very Deuill himselfe, in this his guise and portraiture, which wee haue so seriously renounced in our very first initiation, and admittance into the Church of Christ?* Certainly, if the Deuill himselfe were the first inuentor of these fantastique and vaineglorious Loue-lockes; this very thing doeth stamp such an vnlouelinessse,

*k Alterius esse  
non possunt nisi  
Diaboli, que  
Des non sunt.  
Terul. de Idolo-  
latria, c. 18.  
De Cult. Fam.  
cap. 3, 4, 5.*

*l Mr. Purchas  
Pilgrimage.  
lib. 8. c. 6 Sect.  
3.*

linesse, and vnlawfulness vpon them, as shoulde cause all such who beare the name, or face of Christians, to abhorre them : this is my first argument.

*Secondly.*

Admit, that this obiection should chance to faile me, (though I know not how it can well be shifted off;) yet thus I argue in the second place.

That which was, and is an Idle, Foolish, Vaine, Ridiculous, Effeminate, and Heathenish fashion, vse, and custome, of Idolatrous, Rude, Lascivious, and Effeminate Infidels, and Pagans, must needs bee Sinfull, and Vnlawfull.

But such is the nourishing, and wearing of these Loue-lockes.

*Therefore they must needs be Sinfull, and Vnlawfull.*

The Maior is irrefragable : because God himselfe hath expressly Commanded all Christians whatsoeuer ; (m) *not to imitate, vse, or follow, the vaine, unnatural, ridiculous, Effeminate, or Heathenish Custumes, Fashions, Guises, Rites, or Habits of Infidels, Pagans, Wicked, or Worldly men, but utterly to abandon and disclaime them;* because Christ Iesus hath shed his rich and pretious Blood, of purpose to redeeme and free them from them :

The Minor I shall evidence by sundry Testimonies : It is storied of the Effeminate, Luxurious, and Heathenish Sybarites ; (n) *that it was the common custome of their Citie, for their Toubtes and Pages to Weare, and nourish Loue-lockes tyed vp in golden Robands :* (o) *The Ancient Germanes did vse to weare long red Haire tyed vp in a knot, as our Loue-lockes sometimes are :* The Heathenish, Barbarous, and Bloody (p) *Tartars, doe usually shauen the forepart of their Heads to their Crownes, from one Ear to the other, suffering their Haire to grow long on the binder part of their Heads, like to our Women, of which they make two traces, or Loue-lockes, which they tie vp behinde their eares.* The Infidell, and Idolatrous (q) *Virginians, doe Weare a*

*m Levit.18.30*

*Deut.12.29,*

*30. Ier.10.2,*

*Mat.6.7,8.31,*

*92. Eph.2.1,2*

*& 4.17,20.22.*

*Rom.12. 2*

*Col.2.20, 21*

*22. 1 Pet.1,*

*14,15. &c 4,29*

*3. 2 King.17.*

*15 Zeph.1,8,*

*n Ad impuberem vsque atarum capillaris,*

*undas auta re-*

*windos regant*

*Athenaeus Dip*

*nos.1.12.c.6.*

*o Mart. Epig.*

*Epi.3. Seneca.*

*Epi.1.24. Ca-*

*linus Rhod. An-*

*tiqua. Leg.1.15*

*c.8. Alex ab A-*

*lex.1.5.c.18.19*

*p. Matthias a*

*Ionchou de*

*Sarmatia Af-*

*ana. c.7. Boem.*

*de Mor. Gent.*

*l.2.c.10.*

*Gugninus*

*Rerum Polon.*

*Tom.2.p.2.22.*

*q. Parcias*

*Pilgr.1.8.c.6.*

*long Sccl.3.*

long Loue-locke on the left side of their Heads (as our English Russians doe) in imitation of Ockens this Devil-god: Whence it was, that a Virginian comming into England, blamed our English men for not wearing a long locke as they did: affirming the God which wee Worshipp, to bee no true God, because hee had no Loue-locke, as their Devil Ockens hath.

<sup>1</sup> Peter Mar-  
tyr, Indian His-  
tor. Decad. 7.  
cap. 2. p. 252.

<sup>2</sup> Auct. I. 5.  
Hist. Ind. c. 16.

<sup>3</sup> Alex. ab A-  
lex. lib. 5 c. 18.  
Herodotus lib.  
4. Sect. 125.

<sup>4</sup> Alex. ab A-  
lex. lib. Plu-  
tarck. Theseus.  
Polid. Virgil.

De Inventor.  
orum, l. 3. c. 17  
Babington in  
his Notes on  
Numbers cap.  
6. verl. 4. 5.

<sup>5</sup> Stobaeus de In-  
temperantia  
Sermo 6. Pol.  
63. b.

The (r) Heathenish, and Pagan Inhabitants of Dur-  
harke doe cut their Haire, leaving only two curled Lockes  
hanging downe from their Temples, whiche they tye up un-  
der their Chinnes: Which Ear-lockes, the Author stiles a  
pestilent custome: (s) In Mexico there was a Monasterie  
of young men, who shewed the former part of their Heads,  
leaving the Haire on the hinder part to grow, about the  
breadth of foure fingers, whiche they tyed up in trusses: The  
(t) Maxyes did use to pole the left side of their Heads, (as  
our Loue-locke wearers doe the right,) suffering the  
Haire on the right side to grow long, in nature of our Loue-  
lockes. (u) The Priests of Sybil, called Curetes, the E-  
olians, Arabians, Ionians, Adysians, and Machlians, did  
use to pole the forepart of their Heads, lest their Enemies  
should take hold of their Haire; and so gaine aduantage of  
them in their Warres: leaving their Haire long behinde.  
(x) Musonius in his Booke de Tonfura, makes mention of  
some Pagans, who did not pole all their Head alike, but did  
cut their Haire somewhat short before, and let it grow long  
behinde: This (saith hee) though it may seeme to bee some-  
what comely, yet is hath much deformitie in it, neither doeth  
it any whit differ from the culture, and elegancie of Women:  
for they doe plait some parts of their Haire; other parts of  
it they suffer to hang downe at length, and the rest they dresse  
after another fashion, that they may seeme more beautifull.  
In like manner men who are thus polled, bewray that they  
desire to seeme faire to those whom they study to please, whiles  
they cut away some of their Haire, and compose the rest in  
such a manner, as may make them seeme more beautifull a-  
mong Women and Children, whose praise they doe affect:  
which

which is an Effeminate, Womanish, Voluptuous, and Vnmanly thing : A worthy censure of a Pagan on these Effeminate, and Lascivious Loue-lockes, which shoulde cause all Christians to abhorre them. And to conclude this proofoe : T be (y) Idolatrous Chinians, Persians, and Dacians, though some of them shewe their Heads full often, yet they leue a Locke, or Tuft of Haire upon their Crownes about two foote long, that thereby they may bee more easily carried into Heaven after their death : A very substantiall and worthy reason for the vse of Loue-lockes, if men might be carried vp to Heauen by them, as these Idolaters & Mahometans dreame; whereas in truth, they serue for no other purpose, but to giue the Devill holdfast, to draw vs by them into Hell: a fitting place for such vaine, Effeminate, ruffianly, Lascivious, Proud, Singular, and Fantastique persons, as our Loue-locke wearers, for the most part are: You see now by these precedent Histories; that the nourishing, vse, and wearing of these vnlovely Loue-lockes, was common among Idolatrous Infidels, and Vaine, Effeminate, Barbarous, Vncinill, and Lascivious Pagans, whose Custome, Guise, and Gracelesse fashions, no Christians are to imitate: and for my owne part, I neuer heard nor read as yet, that they were euer worne, vsed, or approoued by any Sincere, Sober, Grave, or godly Chritians in former ages: Wherefore it must needs bee a shame, if not a sinne for vs who beare the habit and name of Christians, to deuiate from the vse and custome of our Countrey, and from the patterne, and practise of the (z) Saints in former ages, in taking vp these Vaine, Effeminate, Lascivious, and vnnaturall Loue-lockes, in imitation of these Rude, these Barbarous, Effeminate, Idolatrous, and Gracelesse Pagans, whose Guise, whose Wayes, whose Fashions, Rites, and Customes, no Christians are to follow.

*Thirdly.*

If these two arguments will not conuince our Loue-locke

y Purchas Pilgrimage l.4. c.  
19. Alexand. ab Alex. Gen,  
Dier. l.5.c.18.  
Gosardis Hisf.  
Ind. Orient. ca.  
52 Maffaux  
Ind. Hisf. lib. 6.  
p.370.

<sup>x</sup> A festum off  
a Catholica  
Ecclesia, &c. a  
predicacione.  
Apostolorum,  
coma extensa.  
Vir enim, in-  
quit, non debet  
nutrire comam,  
cum sit imago  
ac gloria Dei.  
Epiphan. cont.  
Hatzel. l.3. T.6.  
2. Harr. 80.

locke wearers, then let them hearken to a third, from which there can be no euasion.

That which is contrary to the very Word of God, and Law of Nature, must needes be Euill, Sinfull, Unlawfull, and Abominable.

But the nourishing, and wearing of Loue-lockes, is contrary to the Word of God, and Law of Nature. Therefore it must needes be Euill, Sinfull, Unlawfull, and Abominable.

The Maior no man dares controule, vntesse hee will Atheistically condemne both God and Nature too : the assumption I shall prooue in both particulars : First I say, that the nourishing, or wearing of Loue-lockes is contrary to the very Word of God : as is manifest by Ezech. 44. 20, compared with Leuit. 29. 27, and 21. 5. *They shall not shane, nor sound, nor make bald their heads, nor suffer their Lockes to grow long, they shall only pole their Heads,* and by the 1. Cor. 11. 14. Where the Scripture, and Nature it selfe informe vs : that it is a shame for a man to weare long Haire : Now those who weare, or nourish Loue lockes : they doe not pole their Heads : they weare long Haire ; and they suffer their Lockes to grow long : therfore they expressly oppose, and contradict the word of God. If any now reply, that these Scriptures extend not vnto such as nourish Loue-lockes, but to such as nourish all their Haire, suffering it to grow out vnto its full and largest length; as the (a) Massalian heretiques, (who are therefore taxed by Epiphanius : ) the (b) Lacedemonians by reason of Lycurgus his Law and direction : who thought, that long Haire would make those that were comely, more beautifull : and those who were deformed, more terrible to their Enemies : the (c) ancient Romans, till fauare hundred fiftie and fourre yeeres after the building of Rome : the (d) Lyceans : the (e) Argivians, or

a Epiph.contr.  
Hereses.1.3.

Tom.2.Her.80

b Zenopoon:  
Lacedam: Ref-  
pub.Platarch.

Lysand. & Apo-  
thegmata. He-  
rodotis Clio, p.

33. Stobaeus Ser-  
mo 44. Arisf.

Rhetor:l.1.c.

9.Boemus de  
Mor.Gent.l.3.

c 3. Calinus

Rhad. Antiqu.

Leff.l.15.c.8.

c Alex. ab A-

l.5.c.18 Politi-

der. Virgil. de

Inuent: rerum

l.3.c.17. Plin. Nat: hist.l.7.c.59. d Alex. ab Alex. l.5.c.18. e Herod. Clio. pag: 77.

Platensis Phaedon: Chrysost. Hom. 16. in 1 Cor. 11.

Alex. ab Alex. l. 5.c. 18. Mississ. hisf.indie,h6,p.274.Synecism Galvinitii Encomium.

*Gracians,*

Grecians, (f) Germans, (g) French men, (h) Pantingalls, f Seneca Epist. 124. Cal. Rhod. dig. Antiqu. (i) Arabians, (k) Scythians, (l) Parthians, (m) Cnemans, (n) Indians, (o) Hispanolians, (p) Mexican Priests, Lett l. 15. c. 8. (q) Plesconians, (r) Waymetrees, (s) Suevians, (u) Hagarrens, (x) Assyrians, (y) Thracians, (z) Seres, (a) Iberians, (b) Bassevans, (c) Anians, (d) Pigmies, (e) Ginnians, (f) Chineans, (g) Maluccians, (h) Japanites, (i) (n.) riemanns, (k) Chicoranes, (l) Ancient Britons, and other (m) Idolatrous, Barbarous, and Heathenish Nations of Moderne and Ancient times; together with some (n) particular men, are Recorded to haue done; and not of those who onely suffer a little part, and parcell of their Haire to grow long, cutting the rest as others doe:

To this I answere first; that the same law which prohibites the nourishing of the whole, doeth virtually, nay, positively disallow the nourishing of any part: because every part is actually included in the whole; therefore these Scriptures doe condemne all such, as nourish onely their Loue-lockes, as well as such as suffer all their Haire to grow long: Secondly, I answere; that these

- k Aristot. de Generat. Animalium lib. 5. cap. 30. Athenaeus Dipsas lib. 12. c. 8. Seneca Epist. 124. Alex ab Alexand. lib. 5. cap. 18. l Alex. ab Alexand. lib. 5. ca. 18 m Dyonis. Hallegarnas. Rom. Antiqu. lib. 7. cap. 1. n Solinus Polybibl. cap. 65. Ctesias Excerpta Hist. apud Herodotum. pag. 532. Boemus lib. 2. cap. 8. o Peter Martyr. Indian Histor. Decad. 7. cap. 10. pag. 276. p Aesops. Indian. Histor. lib. 5. cap. 20 pag. 103. Purchas Pilgrimage lib. 8. cap. 12. q Matthias a Michou. Sar-mussia Europ. lib. 2. cap. 3. pag. 479. r Purchas Pilgrimage. lib. 9. cap. 4. s Tacitus de Moribus Germanorum. cap. 12. Boemus lib. 3. cap. 15. t Byerlincke Chronogr. pag. 18. u Herodotus Cis. pag. 72. Boemus lib. 2. cap. 3. x Aristot. de Generat. Animal. lib. 5. cap. 3. Horace Epod. lib. Epod. 5. y Epiphanius Compend. Doctr. de Fide Cathol. pag. 910. z Alex ab Alexand. l. c. 18. a Strabo Gregor. l. 21. b Aesops. Naugatius. c. 65. c Ctesias Excerpta hist. p. 582. d Ousid. Triplism. l. 5. Eleg. 10. e Gotardus hist. India Orient. c. 5. 1. 3. 2. Maffiam Ind. hist. l. 6. p. 252. 270. Purchas Pilgrimage l. 4. c. 19. f Maffiam hist. Ind. l. 5. p. 228. g Maffiam Select. Epist. ex Ind. l. 2. p. 110. h Peter Mart. Ind. Hist. l. 8. Dec. l. p. 45. i Idem Decad. 7. c. 2. p. 251. k Cesar ac Bello Gall. l. 5. p. 83. Boemus l. 3. c. 25 l See Purchas Pilgr. l. 5. c. 8. 17. l. 3. c. 4 Plin. Nat. hist. l. 2. c. 2. l. 11. c. 37. Gotardus c. 47. Alex. ab Alex. l. 5. c. 18. m See Heliodorus Ethiop. hist. l. 2. p. 81 82. Bushquinus Famsl. Epist Ep. 1. p. 12. Ep. 4. p. 249. Purchas l. 5. c. 5. Diag. Lascit l. 4. Carnades p. 251. l. 8. Empedocles p. 517.

Scriptures admit of no apporciament : for they command men to pole their Heads, nor part of their Heades ; and not to suffer their Lockes to grow long : in the number of which Lockes, these Loue-lockes are included, especially since this Precept is a vniuersall Negative : Loue-lockes, are Lockes : they are long Haire, which is a shame to men that weare it ; therefore they are vndoubtedly included within, and so punctually condemned by these Scriptures : Thirdly, the wearing of thise Loue-lockes, is as great, ( if not a greater ) badge of Leuitie, Vanitie, Singularitic, and Effeminacy, as the nourishing of all the Haire : therefore both of them are equally condemned by the Scriptures :

Secondly, as the nourishing and wearing of Loue-lockes, and long Haire, beyond the ordinary, and decent length of the more Ciuell, Graue, Religius, and Sober ranke of men, is contrary to the Word of God : euen so it is directly contrary to the Law of Nature (o) which no Custom can controule : Which I proove, first, by the expresse Testimonic of the Scriptures : (p) Doeth not Nature it selfe teach you ( saith the Apostle ) that if a Man haue long Haire, it is a shame unto him ? but if a Woman haue long Haire, it is a Glory to her, for it is giuen to her for a covering : the Apostle here informed vs ; that the nourishing, and wearing of long Haire in men, is (q) contrary to Nature :

*g See Chrysost. Hom. 26 in 1 Cor. 11. Ambr. de Officiis l. 1. c. 46. Theophylact. Enarr. in 1 Cor. 11. accordingly, Dan. 4. 33.*

*t See Basil. de Virginitate Vera, Tom. 2. p. 150. 151.*

and hee confirmes this assertion, by these reasons : That (saith he) which euen by the voyce, and verdict of Nature, is a shame to Men ; that which is properly, and Naturally a Womans glory : and which God, and Nature hath bequeathed unto Women, for a speciaall use ; to wit, for a (r) naturall Covering, or Vailte, and for a Badge, or Embleme of their subiectiōn to their Husbands ; must needs be Vnnaturall, and so Vnlawfull unto Men : But the wearing, and nourishing of long Haire, ( and so of Loue-lockes,) euen by the voyce, and verdict of Nature, is a shame to Men ; it is the Naturall, and proper Glory of none

none but Women, to whom God, and Nature haue bequeathed it for a speciall use; to wit, for a naturall Covering, or Vaste, and for a Badge, or Embleme of subiection to their Husbands: therefore it must needs be Vnnaturall, and so Vnlawfull vnto men, euен by the Apostles Testimony: Secondly, that which Naturall, and Ciuell men doe loathe, abhorre, and veterly condemne, cuen from the very grounds and principles of Nature, must needs be opposite, and contrary to the Law of Nature: But euен naturall and Ciuell men doe vtterly abhorre, condemne, and loathe the nourishing, and wearing of these Loue-lockes, and Ruffianly, or excelsive long Haire; their very Hearts, and stomackes, doe rise vp in indignation against them, and abhorre the very sight, and thoughts of them, (as every mans owne experience can sufficiently testifie,) and that from the very grounds, and principles of Nature, which hath stamped, and ingrauen in mens Hearts, a secret antipathie, and dislike against these Loue-lockes, and long Haire in men: Hence was it, (s) that Pope Benedict the ninth enjoyed all the Polonians upon release of Cazimir the first their King, who had entred into Religion; to cut their Haire above their Eares, and not to suffer it to grow long: Hence was it, that (t) Theophilus the Emperour enacted a Law; that all men should cut their Haire short, and that no Roman should suffer it to grow below his necke, under paine of severe Whipping: Hence was it, that (u) King Henrie the first, commanded mens long Haire to be cut off (as our Iustices, and Judges at the Assises oft times doe,) as being against God, and Natures Law: (an Injunction which would well befit our Ruffianly times:) therefore they must needs be contrary to the Law of Nature.

Thirdly, the very Law of Nature doeth instigate, and teach all Ciuell, Graue, and Sober men, who liue vnder any Good, and Ciuell gouernment, to weare their Haire of a moderate, and decent length, and to auoid the wea-

<sup>s</sup> Guagninus  
verum Polon.  
Tom. 1. p. 74.

<sup>t</sup> Zosimus An-  
nals. Tom. 3  
Fol. 174.

<sup>u</sup> M. Speeds Hi-  
story of Great  
Britt. l. 9. c. 4.  
Numb. 34. P.  
442.

ring, and nourishing of these Loue-lockes, and immoderate long Haire : What is the reason that our Nation did generally heretofore, and doeth yet for the most part, cut their Haire of a Decent, Graue, and Comely manner, without any reseruation of a Loue-locke; is it not more from the very direction, law, aduise, or dictate of (*x*) Nature, which doeth secretly informe them of the decency, and fitnessse of it, then from any binding Law, or custome of our Countrey? doubtlesse it is. If then Nature doeth teach men thus to cut their Haire : the nourishing of womanish, and long vnshorne Haire, together with the reseruation of these Effeminate, Fantastique, Ridiculous, and vnciuill Loue-lockes, must needs be contrary to the Law of Nature.

Lastly, that which sauours of Leuitie, Vanitie, Pride, Vaine-glory, Singularitie, Effeminacy, Wantonnesse, Lasciuiousnesse, Licentiousnesse, Selfe-conceitednesse, or the like, must needs bee contrary to the Law of Nature, because (*y*) these sinnes and vices are so : But for men to weare long Haire, or Loue-lockes, in any Christian, or ciuill Common-wealth (as ours is) contrary to the common use and practise of our Countrey, doeth sauour of all these : therefore it must needs be contrary to the Law of Nature.

Now that you may know, that it is contrary to the law of God, and Nature, for men to weare, or nourish Loue-lockes, or extraordinary long Haire : consider but what the Fathers, and others haue Recorded to this purpose : (*z*) Clemens Romanus (if the Booke be his:) enioynes men to pole their Heads, and not to suffer their Haire to grow long, least the nourishing, and perfuming of their Haire, shoule be a meanes to inflame their lusts, and to illaquate, or inamour Women with them : yea, hee saith expreſſly, that it is Vnlawfull for any Christian, or Man of God, to frizell, or frounce, to pouder or coloure his Haire, to suffer it to grow long, or to fold it together, or tye it up with an haire-lace,

*x Temendans  
bis vita esse,  
quam natura  
praecipit, nec  
ab illa decli-  
mandum. Sen.  
Epist. 122.*

*y Virtus super-  
numerant, ini-  
gesca sunt:  
nulli nos vi-  
sso natura co-  
silat. Seneca  
Epist. 94.*

*z Conſtit. Apo-  
ſtol. 1. c. 4. §.*

lace, because it is Effeminate, and contrary to the Law of God. (a) Clemens Alexandrinus, as he doeth vitterly condonne the (b) colouring, poudring, frizeling, curling, and Effeminate, and Meretricious dressing, adorning, and composing of the Haire, both in the male, and female sex : (a vice and fault to rise among vs,) so hee likewise commands men to weare their Haire of a moderate, and decent length, and not to suffer it to grow long, nor yet to binde it up in filters like Women, as the Franks, and Scythians doe : They saith (c) Saint Cyprian, are of the Devils Court and Pallace, not of Christis : Who transforme themselves into Women, With Womanish Haire, and so deface their masculine dignitie, not without the iniury, and wrong of Nature : a true and terrible speech, sufficient to startle all Effeminate, Hairy, Poudered, Frized, and excrement-adoring Ruffians. (d) Epiphanius condemnes the Massalian heretiques very much, for nourishing their Haire like Women ; informing them, that long Haire was contrary to the Catholique Church, and Apostolique Doctrine ; Which teach us, that a man must not weare long Haire, in as much as bee is the Image, and Glory of God : so that he which weareth long Haire, doeth dishonour Christ his Head, and sinnes against the Law of Nature, Which teacheth vs, that it is a shame for a man to weare long Haire : (e) Paulinus, (f) Saint Ambrose, and (g) Saint Chrysostome, informes vs, that it is a shame, yea, a great sinne, for a man to weare long Haire at any time, because it is contrary to the order of Nature, and the Law of God ; because it is giuen to Women by the constitution of God, and Nature, (which ought not to be violated,) for a covering, and for a badge, and token of subiiction : Whence Chrysostome condemnes such, Who thought (h) it no small part of their Religion to nourish their Haire : Saint Hierome, certificeth, that all such men as doe Effeminate nourish their Haire, and set it out by the Looking glasse ; (Which is the proper passion and madnesse of Women,) shall

a Padag. l.2.  
c.10. l.3. c.2.  
3. II.

b Hieronim  
potest, non po-  
test inquam  
sciri, ne verum  
offendas ani-  
mam, quia ea-  
put habet a-  
dulterinum.

Idem Padag.  
l.3. c.3.

c In domo re-  
gis Diaboli  
sunt, qui ca-  
pitiis mulsebris-  
bus se in fami-  
liam transfigu-  
rant, & digni-  
tatem virilem,  
non sine natu-  
ram iniuria de-  
honestant. De  
Ieuan. & Ten-  
tat. Serm. Toms  
2. p. 287.

d Gaur. Har.  
l.3. Tom. 2.

Har. 80.

e Epistola 4.  
ad Severum.

f De Officiis  
l.1. c.6. De  
Noe & Arca.  
lib. cap. 7. 5  
Commentarii.

1 Cor. 11.

g Hom. 26. in  
1 Cor 11 hom.  
in Matt. 28.

h Commentarii.

Soph. cap. 1. Toms 5. p. 210.

surely

i Tom. 1. Epist. surely perish : Yes, (i) bee condemnes the Wearing of long  
 Ep. 8.c.10. Ep. 10.c.4. Ep. 19. Haire, together with the Colouring, Crisping, Frizling, and  
 c.5.Ep.47.c.3. Poudring of it, as a sinne and vantie : and aduiseth men not  
 Com. in Ezech. to shane nor make bald their Heads, as the Priests, and  
 44. Worshippers of (k) Iisis, and Serapis did in former times ;  
 k See Baruch. (and as the Popish Monkes and shauelings now : ) nor  
 6.31. yet to suffer it to grow long, Which is proper unto Souldiers,  
 Barbarians, and riotous persons ; but to cut it of a moderate,  
 1 Com. in 1. and decent length : (l) Primasime informes vs, that Saint  
 Cor. 11. Paul did expressly note, and taxe the Corinthians, for suf-  
 fering their Haire to grow long : as being a scandalous, and  
 m In 1 Cor. 11. an offensiuе thing : (m) Theophylact affirmeth, that the man  
 Enarratio. who nourisheth his Haire, is worthy of reproofe, because hee  
 n Ad militos doeth transgresse the Lawes of Nature, and take upon him  
 Temp. Sermo. cap.2.C.4. the habit, and forme of a Woman, and a signe of subieltion,  
 o See Master against Gods eyne institution ; Who hath ordained him to be  
 Duke of the Deceitfulnesse a Prince, and a Ruler : (n) S. Bernard doeth expressly con-  
 Mans heart. demne all such (though they are Souldiers) Who weare long  
 cap.17. p 135. Bishop B. bingtons Notes Haire ; commanding them to cut their Haire, because it is  
 on Numbers c. a shame for a man to nourish it : So that by these authori-  
 6. Sccl.2. Sto- ties, to omit (o) others, the wearing of excessive  
 bems Ser. 6. long Haire, or Loue-lockes, is directly contrary to the  
 De Intern- Law of God, and Nature : If you now obie&, (p) that  
 gerantia. the Nazarites were to nourish their Haire, and not to suffer  
 p Nuubb.6.5. any rafor to passe upon their heads, during the time of their  
 18. Iudg. 16. vow, or separation : therefore men may weare Loue-  
 37.19 1 Sam. lockes, and long Haire : Now Ianswere first, that the  
 3.11. Iosephus  
 Iudaorum. An-  
 tiqu. l.4.c.4. Nazarites had a speciall Command to nourish their  
 Polyd. Virg. de Haire ; not continually, but till their vowe were out, and  
 Inuentor teru. then they were to cut it off : but we haue now no such com-  
 l.8.c.4. Bishop mand, therefore (q) we must not doe it. Secondly, they  
 Babintrons did nourish their Haire, out of obedience, and holy de-  
 Notes on Nu- uotion vnto God : whereas men in our dayes, doe nou-  
 bers 6. rish their Haire and Loue-lockes, out of vaine-glory,  
 q Babintrons pride, effeminacy, singularitie, lasciuiousnesse, and such  
 Notes on Nu- like sinister, and sinfull ends : Thirdly, they during the  
 bers 3. Sect. 7.8. time

time of their separation, did nourish all their Haire, and not one small or little portion of it, as our Loue-locke wearers doe : Fourthly, they onely by the Law of God were to nourish their Haire, and none else : therefore, this example doeth evidently prooue; that all men else, are not to nourish, but to clip and cut their Haire : Fifthly, the nourishing of their Haire was typicall ; typifying vnto vs ; either Christ himselfe, or the graces, and beauty of Christ : or the Saints, and Church of Christ, as (p) some obserue : therefore wee may, wee must not imitate them, because all types are ceased now : Lastly, God himselfe commands (q) all such as are to pray vnto him with uncouered heads, to sheare and cut their Haire : yea, (r) if a Woman will come, and pray to God with her head uncouered (as many doe) shee also is to bee shorne, because shee is uncouered : But all (s) men are to pray to God with uncouered heads, for as much as they are the Image, and glory of God, and to expresse that holy reverence, and feare which they owe to him : (especially in the (t) House and place of Prayer, or Presence-chamber of their Lord and God, where most men now a dayes sit couered ; as if they owed no reverence, feare, nor seruice, to the Lord ; or as if they came for to out-face him, and not to pray, and stoope vnto him :) Therfore all men are to cut their Haire, and not to nourish it as the Nazarites did ; because it is against the Law of God, and Nature : Loue-lockes, and excessiue long Haire beyond the ordinary, graue, and decent length, are both against the Lawes of God, and Nature, as I haue already prooued ; and will any man then be so vn-godly, or vnnaturall, as still to weare and nourish them, and not to cut them off ? Let Russians, and professed Loue-locke weares, now at last consider this ; that they transgresse the Lawes of God, and Nature. If then they are, or will bee Christians, as they profess themselves to be, let this Law of God instruct them : if they are but naturall

p Ambrof. de  
Virgin. lib. 3. de

Spir. Sancto.

t 2. Praemium

lib. 10. in Euag.

Luca c. 21.

Babingtons

Notes on Nu-  
bers, c. 6. Sect. 6

q 1 Cor. 11,5,

6,7,15.

r 1 Cor. 11,5,6

s 1 Cor. 11,4,7

t Mat. 21 13.

*u Bonorum  
vnum proposi-  
tum est conser-  
tere natura.*

*Seneca Epist.*

*66. Leges na-  
tura exertere  
magiae & im-  
pudentia, &  
non solum no-  
biscum, sed eti-  
am cum natu-  
ra pugnare.*

*Chrysostom  
26. in 1 Cor.  
xi.*

*x See Bishop  
Halls Quo na-  
dis, Sect. 21.*

*Mt. Bolton in  
his generall  
Directions for  
our comforta-  
ble Walking  
with God, p.  
195. 203. ac-  
cordingly.*

*y Psal. 119. 9,  
105. Gal. 6.10.*

*z 1 John 2. 6.*

*2 Tim 1. 16.*

*17. 2 Pet. 1. 19.*

*z Zeneph. De  
Iustit. Cyri.*

*Hill. 1. p. 8.*

*a Savina ca-  
nicium. Or.*

*manis sufficit  
herbis, Et me-  
lier vero qua-  
ritur arte co-  
lor' Quid de*

*Arie Amandi,  
lib. 3.*

naturall and carnall men, let then this (*a*) *Law of Nature* teach them, to cashecre their ruffianly Haire, and Louelockes for the time to come, for feare they fight against themſelves & nature; & so incurre the euerlaſting penalty, & censure, both of the Law of God, & Nature, at the laſt.

But it may bee ſome will here obiect and ſay; that the Haire, and Louelockes which they weare, are ſuppoſitiouſe, falſe, and counterfeiſt, and not their owne: therefore they violate no Law of God, nor Nature, ſince the long Haire they vſe, is but borrowed, and aduenticioſe, their owne being ſhort enough: perchance, but little or none at all.

To this I anſwere firſt; that the wearing of counterfeiſt, falſe, and ſuppoſitiouſe Haire, is (*x*) *utterly unlawfull*, though it bee now ſo riſe and common, both in our Masculine, and Female ſex: Firſt, becauſe wee haue no Precept, no Record, no Warrant, nor Example for it in the Scriptures, (*y*) *which are the onely Rule we are to walke by*: The Idolatrous and Eſteſiminate (*z*) *Medes*, (not any Saints, nor Christians that we can read of,) *were the firſt that uſed this falſe, and counterfeiſt Haire*: therefore Christians may not vſe it. Secondly, because God hath giuen every man & woman ſuch Haire, as is moſt naturall, and ſuitable vnto them, of purpoſe that they ſhould weare and vſe it, and not conterne it, nor be afraide of it: thoſe therefore who diſlike the quantitie, or qualitie of that Haire, which Gods wiſedome hath aſſigned to them, and therefore purchafe the hairie excrements of ſome other perſon, to Adorne and Beautifie their Heads with all; muſt neceſſe incurre Gods iudgement; becauſe they taxe and censure God, and labour to correſt, and change his Worke: Thirdly, becauſe this wearing of falſe and counterfeiſt Haire, doeth alway arife from pride and vaine-glory: in that wee deſire to (*a*) *be more beautiſal, and comly then God hath made vs*: or from concupiſcence, or vncleannessſe, in that we ſeeke to inſecate, and inamour those

those with this artificiall and acquisite Haire, and beautie, which our owne naturall Haire, and feature would not mooue : or from a vaine, and sinfull leuitie of minde, whereby we desire to take vp, and follow the vaine, abominable, wicked, and *worldly guises, fashions, and customes of the times*, which Christians must, (a) abominate : or out of a vaine-glorious, and fantastique desire of singularitie, or differencing our selues from others : or out of an intent, or purpose to delude, and couzen others, by persuading them by this Hellish wile : that our Haire, and so our Complexions, Constitutions, and Conditions, (which are oft discouered by the Haire,) are not the same they are : or out of a cursed obstinacy, Rebellion, and Disobedience to God, and to his Lawes, or to the Counsell, Aduice, and Admonition of his Saints, and Ministers, whom wee purpose and intend to crosse, to thwart and grieve, by our Rebellious, Gracelesse, Wanton, and Vngodly liues : These I say, of some of these, are the onely true, and proper grounds, and ends, why Men or Women weare this false, and counterfeite Haire ; now these are all Vnlawfull, Wicked, and Abominable : therefore, the very wearing of this ascititious Haire, must bee so too : This *Clemens Alexandrinus* knew full well : whence hee informes vs ; (b) That *false and counterfeite Haire, is utterly to be reiected, and that it is a very wicked thing, to attire the head, with dead and ascititious Haire*. For on Whom doeth the Elder lay his hands ? Whom doeth hee blesse ? Not the Man or Woman, who are thus attired ; but anothers Haire, and by it, anothers head. If then the Man bee the Womans head, and Christ the Mans : how can it but be a wicked fact for a Woman to weare false Haire, by which shee falleth into a double sinne ? For they deceiue their Husbands by their excessive Haire ; and they disgrace the Lord, as much as in them lies, whiles they are who shily attired to the deceit of the truth, and curse that head, which is truely beautifull, & thus farre

<sup>a</sup> Rom. 12. 2.  
1 Pet 1. 14. 18.  
Col. 2. 20. 22.

b Pedag. 1.3.  
cap. 12.

c De Cultu  
Famularum  
cap. 4. 5.

*Clemens. Tertullian writing against the pride and vaine attires of Women, condemnes their false, and counterfeits Haire among the rest : (c) Moreover ye annex (saith he) I know not what enormities of Periwiges, and counterfeite Haire ; sometimes upon the crowne of the head like an Hat ; sometimes behind in the poll : It is a strange thing, that they thus strive against the commandements of the Lord. It is written, that no man can adde to his stature : yet you adde unto your weight, by adding Bracelets, and Bosses to your neckes : If you are not ashamed of the enormite, yet be ashamed of the defilement ; lest thou annex to thy Christian and holy head, the excrements, or spoile of some strange, perhaps some uncleane and sinfull head, that is destinatied unto Hell it selfe : wherefore thrust away this bondage of attire from your fore-heads. Your labour to seeme beautifull in vaine ; in vaine doe you send for the most exquisite Tire-women : God commands you to bee vailed ; lest any part of your heads should be seene. Would to God I wretched man could lift up my head among you in the day of Christ's exaltation, to see whether or no you should rise againe, with the same varnish, painting, and head attire, which now you beare ; or whether the Angels should take you vp into the Cloudes, to meeet Christ Jesus as you are now attired, and set out : If these things be good, and of God now, they would then accompany you, and injoy their places in the Resurrection : but nothing can rise againe, but pure flesh and Spirit ; therefore these things which rise not againe, neither in the flesh, nor spirit, are condemned, because they are not of God. Abstaine from damned things, for the present : Let God now finde you such, as hee shall finde you then. (d) Saint Hierome, and Saint Chrysostome, taxe all such, for Gracelesse, Carnall, and Worldly persons, who paint their faces, who frounce, and curlie their Haire, or adorne, attire, and set out their heads with false, and borrowed Haire : (e) Saint Cyprian, and Paulinus, also doe the like ; therefore, by the voyce and verdict of the Fathers, concurring with the precedent reasons,*

d Tom. 1. Epist. Ep. 8. ad Demetriadem, cap. 5. 10. Ep. 23. ad Marcellum. See Chrysostom. 8. in 1. Tim. 2.

e De habitu Virgin. tract. Epist. 4. ad Sermonem.

reason, the wearing of false and counterfeite Haire, either in Men or Women, must needs bee sinfull and vn-lawfull : Fourthly, it must needs be so, because (f) it is impossible, that hee or shee, should haue a true; a sound, sincere, and upright heart, who hath a false, a counterfeite, and deceitfull head : A false, a vaine, or proud head, is alwayes a preface, resemblance, or concomitant of an hollow, vaine, and hautie heart. Hence was it; (g) that King Philip associating a friend of Antipaters, with his Judges, perciusing him afterwards to colour his Haire, and Beard, remoued him from his place: affirming, that hee could not beleue, that such a one would prooue Iust, and Faithfull, in the determination of causes, who was so perfidious, and treacherous to his owne Haire: As a proud head, and an humble heart, or a lasciuious, vaine, and meritricious head, and an honest, modest, chaste, and sober heart, doe seldom, or never goe together: So (h) a false, a counterfeite, an artificiall, or aduenticious Head, or Face, and an Honest, Vpright, Faithfull, True, and gracious Heart, doe seldom (and if I am not much mistaken,) never meete, in one, and the selfe-same person. Such as the Head is, such is the Heart, there being such a mutuall, and reciprocall intercourse betweene the Head, and the Heart: that a false Heart, will quickly vitiate, and corrupt, an honest, naturall, plaine, and modest Head; and a counterfeite, and artificiall Head, an upright, true, and humble Heart. Since therefore, the wearing of aduenticious Haire; (which the Lasciuious (i) Heathen Poet, doesth much condemne in amorous Women; though many who would bee deemed chaste, and modest Matrons, are not ashamed for to weare it: euen in the very face, and presence of God himselfe, as if they meanted to outbraue him;) is alwayes a badge, or Embleme, if not a cause, of a false, a vaine, a wanton, proud, deceitfull, and immodest Heart; it cannot but be evill, and vtterly vnlawfull vnto such, who practise, or pro-

fieri non posse, non perficitur, inquam, fieri ut veram ostendat animam qui caput habet adulterium. Clem. Alex. Padag. 13. c. 3. g. Platarch. Apotheg.

*b Nihil sani dicere potest, quis non animum tantum gerit mendacem sed etiam caput.elian. Varia Hist. l. 7. cap. 20.*

*i Alterius crinibus humeros iabantur v. troque, famis ne procedit densissima crinibus emptus. Propter huius a- lios efficit areas, Nec pudor est emissio palam. Ouid. de Arte A- mandi. lib. 3.*

k Clem. Alex.  
 Padag.lib.3.c.  
 3.11. Tertul.  
 de Cultu Fam.  
 cap.4.5.6. Cy-  
 prian. De ha-  
 bitu Virginum  
 lib. Hierom.  
 Epist. Tom. 1.  
 Epist. 8.cap.5.  
 10. Epist. 7.cap.  
 5. Epist. 21.  
 Chrysost. Hom.  
 8.iij. 1. Tim. 2.  
 See Agricola  
 De Vanitate  
 Scient. cap.71.  
 Master Stubbs  
 his Anatomy  
 of Abuses pag.  
 39.40.  
 l Strabo Geog.  
 1. 15. Solinus  
 Polyhist.c.6.5.  
 Boemus de  
 Mort. Gent. 1.3.  
 cap.8.  
 m Diadormis  
 Sacrae Biblioth.  
 His. 1.5. Sect.  
 28.  
 n Boemus De  
 Mort. Gent 1.3  
 cap.26 Plin.  
 Nat Hist.lib.  
 15.cap 22.  
 lib.16. cap 37. Iulii Capitolini Verus. o Mat. 5.16. Si quis capillos flavos ceru-  
 sa eleuifet, albi apparerent, sed non revera albifera. Platonis Lybris. p Caducia  
 sunt, quacunque fucata sunt: nec fiduciām prabens possidentibus flabulum, qua posse-  
 fionis non habent veritatem. Cyprian. Epist. lib. 1. Epist. 2. Donato. q Bishop  
 Halls Quo vadis cap. 21. r Calustii Encomium. s Maria Encomium. pag.  
 30. t Mentiri filios vnguentum, Phabe, capillos, Et segitur picti sordida calva co-  
 mis. Tonforem capiti non est adhibere necessum. Rodere te melius spengia Phabe po-  
 ret: Martial. Epigram. lib.6. pag.38.

Were

were Lawfull, either for men or women, to weare this borrowed, false, or apposititious Haire, which I can neuer grant: yet for men to weare it of an excessive length, must needes bee cuill: As men who weare false Haire, or Periwigs, doe commonly affirme, (*x*) and sweare them to be their owne, (perhaps, vpon this euasion, that they haue paid well for them;) and would haue all men deeme them for their naturall, and native Haire; so they ought to weare them of the same proportion, length, and fashion, as if they were their proper Haire, w thout the reservation of a Locke: because the rules for naturall, must regulate, and square out: the length of artificial Haire. So that a man must neithir weare a naturall, nor artificial, borrowed, or aduenticious Locke, because it is contrary to the Word of God, and Law of Nature: which is my third, but not my meanest argument, against these Loue-lockes.

*Fourthly.*

That which is an ordinary, and common Badge, or Embleme of Effeminacy, Pride, Vaine-glory, Lasciuiousnesse, Inciuitie, Licentiousnesse, and Deboistnesse: must needes be Odious, Vnseemely, and Vnlawfull vnto Christians.

But the wearing and nourishing of these Loue-lockes, is an ordinary, and common Badge, or Embleme of Effeminacy, Pride, Vaine-glory, Lasciuiousnesse, Inciuitie, Licentiousnesse, and Deboistnesse.

Therefore it must needes be Odious, Vnseemely, and Vnlawfull vnto Christians.

The Maior is irrefragable, because Christians are (*x*) to abstaine from the very appearance, and shadowes: much more from the characters, badges, and fruites of *Euill*. The Minor, I shall backe and fortifie: not onely by the authoritie of (*y*) Saint Basil, (*z*) Clemens *Romanus*, (*a*) Saint *Heiron*, (*b*) Saint *Cyprian*, (*c*) Clemens *Alexandrinus*, (*d*) Tertullian, and (*e*) Theophylact: Who

u turat capillos esse, quose-mir, suas Pa-buls, numquid, Paule, desierat? Maran. Epig. lib.6.Epig. 10.  
x 1 Thef.5.22  
y Comas su-pernaculari cu-rare, vel in-fasciatio, vel in-sufflatorum:  
Nam quid ex talibus expe-tendum aut supicandum,  
nisi latrati illi ornatus fa-minas prateri-untes inuiteret,

aut alienis matrimonii insidietur?  
Basil. De Le-gend.lib.Gen-til.Oratio.

z Confiss. Apo-poll.1.c.4  
a Tom.1.Ep.3  
c.10.Ep.10 c.4  
G.19.c.5. Cö-menit. in E-zech 44. G. in Zeph.1.

b De lemn. et Tentat. Ser.

c Padag.1.c.

10 l.3.c.2.3.11

d De Cultu.

Fom. cap.4.5.

e Ehar.39.1.

taxe and censure ſuch as weare long Haire, for Effeminate, Proud, Vaine-glorious, Lasciuious, Vnchaſt, Intemperate, Deboiſt, and Riotous perſons; because their very Haire, diſcouer, and proclaimē them to be ſuch: But likewiſe by the testimonie of Athenaeus, (f) who obſerueneth this as a badge of effeminacy in the Sybarites, Iapiges, Samians, and Colophonians, that they wore long Haire, and that they ſuffered their Pages, and Children to weare Lockes, which they tyed up in golden ribbands: by the ſuffrage of (g) Seneca the Tragedian: who auerreth; that none can ſtyle him a valiant man, whose long ſtarin Haire is bedecked with fpicknar: and by the practice of Ariftodemus the Tyrant: (h) who when he would Effeminate the Cumaans, for feare they ſhould rebell againſt him: enioyned them to non-rifh their Haire, and to bind it up in truſſes or filters like Women. Long haire then (much more the nouriſhing of a Frizled, Poudred, and fantastique Loue-locke) muſt needs be an (i) Embleme, and Enſigne of Effeminacy, Lasciuiousneſſe, and Vaine-glory. And doeth not our owne ex-perience teſtifie as much? What Wife, what Graue, what Religious, or Iudicious man among vs is there; but when hee beholds a man that weares a Locke, will preſently reput, and deeme him, either an Effeminate, Lasciuious, or Wanton perſon: or a Proud, a Singular, Humourous, Fantastique, or Vaine-glorious Spirit: or a Deboiſt, a Riotous, Licentious, and Prodiall Rufian; or a (k) vaine, a ſhallow pated, a giddy-headed, or new-fangled Nouice: euen from this very ground, because he weares a Locke: Moſt that weare theſe Lockes, are notoriouslie knowne to bee ſuch as theſe: wherefore men vpon the very firſt view deeme them ſuch; because their Lockes deſcribe, diſciper, and proclaimē them to be ſuch. The Minor therefore muſt bee granted, and the conclusion too.

Fiftly.

That which is Odious, (l) Scandalous, Offenſive, and  
of

f Diphof. l. 12.  
c. 6. 7. 9. o.

g Fortem vo-  
cemus, cuius  
horrentes come-  
maduere nar-  
do? Hercules  
Fucens.

h Dionis. Hal-  
licarnas. Rom.  
Antiqu. l. 7 c. 1  
i Effeminate  
omnes ſicato  
coma nitore  
gaudent: ac  
palam quidam  
vix in lupi-  
nari prafant:  
quasi hoc max-  
ime modo mul-  
tiebre genui  
imitari poſ-  
ſint. Nos ve-  
ro adolescentē  
Pathicorum  
modo mulie-  
bris apperentē,  
capilli ſignifi-  
camus. Syncle-  
sius: Caluitij  
Encomium.

k Summo apud  
imperios co-  
ma in prasia  
eft. Ibid.

l Non poteret  
ſolum a reſiſti-  
abſinere, ſed  
eritam a cen-  
ceſſis, quando  
ſuerit Scan-  
dalum Chry-  
ſt. Hom. 26  
fn 1 Cor. 12.

i

of ill report among the Best, the Holiest, the Wifest,  
Grauest, and Ciuler sort of Men, (m) must needes  
bee Euill, Sinfull, and Unlawfull vnto Christians: *m. Interess me  
perfectionis cap-  
malorum, &  
malorum pariter  
grossus deuista-  
re. In altero  
conscientia, su  
altero fama  
confutari. Para-  
tabit non licet  
(estis alias for-  
tasse licet)*  
quaequid male  
fuerint cole-  
ratur. Bern.  
de Considerat.  
L.3.c.4.

witnesse Rom. 13. 17. 1. Cor. 10. 32,33. Phil. 2.  
15,16. and chap. 4.8. which are expresse in point.

But such is the nourishing, and wearing of Loue-locke, as experience testifieth: for the Best, the Holiest, the Wifest, Grauest, and Ciuler sort of Men, both young and old: as they condemne it in their practise, in that they weare, and use no Lockes as others doe; so they reiect, and censure, Loue-lockes in their Judgements, as Vaine, Effeminate, Odious, Vnciuill, Fantastique, Lasciuious, Vnnaturall, Licentious, Humourous, and vndecent Vanities, which suite not well with Ciuill Men, much lesse with Christians.

Therefore they must needes be Euill, Sinfull, and Unlawfull vnto Christians.

Sixtly.

That which in its very best acceptiōn, is but a meere Ridiculous, Foolish, Childish, and Fantastique toy, or Vanitie; must needes bee Euill, Sinfull, Vnlawfull, and Vnseemely vnto Christians.

But the nourishing, and wearing of Loue-lockes, in its very best acceptation, is but a meere (n) Ridiculous, Foolish, Childish, and Fantastique toy, or Vanitie.

Therefore it must needes be Euill, Sinfull, Vnlawfull, and Vnseemely vnto Christians.

The Maior is without controule; because God himselfe enioynes vs: (o) *not to delight in vanitie*; (p) *not to follow after vaine things*, which cannot profit, nor doe vs good in our latter end; (q) *not to lift up our hearts unto vanitie*, for they which doe so, shall never ascend into the hill of the Lord. For the trueth of the Minor, I appeale not onely to the voyce, and verdict, of all Ciuill, Graue, Religious,

gious, wise, and sober men; who deeme these Loue-lockes, Foolish, and Fantastique toyes, and Vanities; but likewise to the Consciences, and Judgements of

*q Firmum est genus probatum, quod estiam ab adversario sumitur; ut veritas etiam ab ipsis veritatis inimicis probetur.* Tertul. de Trinit. lib.

(q) such as weare these Loue-lockes, and are most of all devoted, & inclined to them: who when they are demanded, why they nourish them; can yeeld no other true, or solid ground, or reason for it, but only this, which is far worse then none at all: that it is only the Levitic, & Vanitie of their mindes: or the Foolish, and Fantastique custome, Humour, and fashion of the Times, and nothing else, that mooues them to it. So that these Loue-lockes, even in the eyes, and Judgements of such as doe adore them most, are but idle toyes, & foolish vanities: and therefore Christians may, nay, must not vse them.

Seuenthly. That which is a badge, a note, or Ensigne, of wilfull, and affected singularitie: a violation of the decent, laudable, and receiued fashion, guise, and custome of our Countrey: and a kinde of breach of ciuill societie among men: must needes bee odious, vnseemely, (r) *Unlawfull, and unwarrantable.*

But the wearing, and nourishing of Loue-lockes, is a badge, a note, or Ensigne, of wilfull, and affected singularitie: a violation of the decent, laudable, and receiued fashion, guise, and custome of our Countrey: and a kinde of breach of ciuill societie among Men.

*T*herefore it must needes bee Odious, Vnseemely, *Vnlawfull, and Vnwarrantable.*

The Maior is warranted, not onely by the grounds of State, and Pollicie: which condemne all innouations, and factious singularitie, as well in habits, fashions, manners, and attiers, as in Lawes, and Gouvernement: and decree the (s) *ancient Customes, Guises, and Fashions of a Countrey, as observable, and unniolable, as the very fundamental Lawes, and Statutes of it:* but likewise by the rules

*r See Bishop Halls Contemplations l. x. s. Hanum and Danis Am- bassadors, ac- cordingly.*

*s Confusione- nes patria ní- bil minus qua- leges observan- de sunt. Sto- baus. Scr. 39.*

rules of Christianitie, and Religion : which condemne  
all (a) singularitie, strangenesse, and contrarieitie, not onely  
in (b) Manners, but in (c) Apparel, (d) Haire, and  
(e) Gestures too ; enyoyning all Christians : though not  
(f) to conforme themselves, to the Carnall, fdlr, Sinfull,  
Vaine, Lascivious, Pround, and Wanton Fashions of the World,  
(g) from which Christ Iesus bath Redeemed them : Yet  
as much as in them lyes, (b) to liue louingly, and peaceably  
With all men ; endeavouring to keepe the vnsie of the Spirit  
in the bond of Loue ; (i) by confining themselves to the lan-  
dable, ancient, decent, comely, and received fashions, and  
custome of the State, and Countrey where they liue ; as farre  
forth, as they are consonant, and not repugnant to the Law  
of God, or Nature. The Minor is most cleare and evident,  
by its owne light : For is not this a Badge, a Note, or  
Ensigne of Wilfull, Factious, and Affected singulartie,  
(and so of Pride, and Selfe-conceit, (k) Which are the  
Nurse, and Mother of it : ) for some few particular, or  
private Guiddy, Braine-sicke, Humourous, Vaine-glori-  
ous, and Fantastique Spirits, to introduce a new-fangled  
Guise and Fashion, of nourishing and wearing Loue-  
lockes, without any publike warrant, or allowance ;  
contrary to the Manner, Custome, Use, and Tonfure  
of our owne, or other Ciuill, Graue, Religious, Wise,  
and Prudent Natioms : that so they may diff'rence,  
distinguish, and diuide themselves from others of the  
common ranke and Cut, \* as if they were ashamed of  
their native Countrey : or as if (l) they were descended  
from some other Nation, or Gouerned by some other  
Customes, Lawes, or Constitutions, then others of  
their Countrey-men, Fellowes, Kinred, Neighbours,  
and Companions are ? Certainly, if this bee not Af-  
fected, Grosse, and Wilfull Singularitie, there is no

\* Pudet eos Nationis tua, quod non Germani aut Galli sint procreati, ita Parriam  
capillo transferunt. Tertul De Cultu Fam. cap 4. 1 Cur frater tibi dico ex te-  
ren, & Celsus genitus, Tagique cuius? An rutilo similes videmus esse? Tu flexa-  
tus, coma vagans: Hispanus ego consumax capillus. Martial. Epigram. lib.10.  
Epigram. 58.

such thing as Singularitie, or breach of Ciuill societie in the World. This *Martiall*, and *Tertullian* knew : whence, they condemne such for Singular, and Fantastique persons, who varied from the cut and Tonsure of their Countrey, as their authorities in the Margent testifie :

(m) *It was noted as a point of Shamelesnesse, and Singularitie in Nero, though an Emperour ; that hee oftentimes wore his Haire combed backward into his poll, in an affected, and ouer curious manner, after the Greeke fashion.* If this were Effeminacy, and Singularitie in a Roman Emperour, much more are Loue-lockes, in our French-English Subiects.

(n) *Humourous, and Singular persons in France, who came at last to be stiled Secta Rasorum, or the Sect of Shauelings : because they shauened off one side of their Beardes.*

(o) *as Hanun shauened off one halfe of the Beardes of Dauids messengers in contempt, and scorne : that so they might be knowne, and differenced from other men : and may not our Loue-locke weares,*

(p) *who pole one side of their heads, and let the other grow long, of purpose to discriminate themselves from others ; bee stiled a Sect, and Faction as well as they ?* (q) *The Maxyes, are taxed, and noted by Historians, as a Singular, Fantastique, and Auerse kinde of people : for polling the left side of their heads onely, and letting the right side grow long, and bushie, contrary to the fashion of all other Nations : and may not our fickle, and vncertain Englishmen, who pole the right side of their heads, and let the left grow out into Ruffianly, and Effeminate Loue-lockes, contrary to the Guise, and Fashion of their Countrey, incurre the selue-same censure ? undoubtedly they may.*

*If a man should seriously propound this question, to any of our Loue-locke Ruffians : what are the proper, true, and genuine grounds, or moties, that induce and mooue them for to weare these Lockes, contrary to the praefise, and custome of their Countrey, and of the Ciuilc, Grauer, and more Religious sort of men ? their Hearts, and Consciencies,*

m *Suetonii Nero Sect. 51.*  
See Doctor Hackwells Apologie.l.4.c. 9 Sect. 1.

n *Dionysii hi storia Gall. l.5 p.424.*

o 2 Sam. 10. 4.5.

p *Pars Maxilarum tonsa est tibi, pars tibi rasa est : pars vulsa est : unum quis putet esse caput.* Martial. Epigr.l.8. E-pigr. 46.

q *Herodotus lib 4 Sect. 124. Alexand ab Alex. Gen. Di- erum. l.5. c.18*

Consciences, could give no other answere, but onely this : that Pride, and Singul.ritie, are the onely grounds, and causes of it : (r) *The reason Why they least be that naturell plaine and common cut, which every man observes, and chuse this new one of their owne ; is onely this : because they would bee singular, and somewhat different from the vulgar Crue :* or because they would imitate some Frenchified, or outlandish Mounseir, who hath nothing else to make him famous, ( I shoulde say infamous,) but an Effeminate, Ruffianly, Vgly, and deformed Locke. And is not this a sure Badge, and Chara&ter, of Singularitie, and Aueresnesse : is it not a kinde of breach, of ciuill societie ; and a violation of the Guise, the Fashion, and Laudible, Decent, and approued custome of our Countrey, (s) *from which we ought not for to vary, without some grand, or weighty cause :* to contemne the ciuill Cut, and ancient Tonsure of our Countrey, as if wee were ashamed of, or discontented with it ; and to follow this new-fangled, (t) Horred, Strange, Mishapen, Womanish, and Outlandish Guise, and Fashion, which doth in a manner seperate, and diuide vs from the communite and body of our proper Nation, as if wee had no harmonie, nor communion with it ; or were no limbes, nor members of it ? vndoubtedly it is. Wherefore, wee may iustly say of all our impudent, Ruffianly, and shamelesse Loue-locke fosterers, (who are Odious, and blame-worthy, euen in this respect, (u) *that they suete not with that whole, of which they doe professse themselues a part,*) as Saint Paul did of the Jewes in a different case : (x) *that they please not God, and are contrary to all men :* Their very Lockes are Badges of Humourous, (y) Licentious, Pernicious, and Wilfull Singularitie : they are breaches of ciuill societie, and infringements of the Tonsure, Guise,

*r Causa prae-  
tus mihi vide-  
tur busum ma-  
li, vita comu-  
nis fastidium.*

*Non operet id  
fascere quod po-  
palum. Resfor-  
dida est tri-  
ta ac vulgari  
via vivere.*

*Seneca. Epist.*

*122.*

*Rubescum pu-  
tatur omnia  
quod vulgare,  
quod naturale  
est. Hierom.*

*Tom. 1. Epist.  
22.c.13.*

*s Bishop Halls  
Contemplati-  
ons, lib. 15.*

*Hannan and  
Davids Am-  
bassadors, ac-  
cordingly.*

*t Horret ca-  
pillis ut Maris-  
sus, aperit  
Echinos, aut  
currens aper.*

*Horace. Epo-  
dom. lib. Epod. 5.*

*u Turpis est  
omnis pars suo  
vnuerso non  
congruens. Au-  
gust. Confess.*

*lib. 3. cap. 8. x 1 Thess. 2. 15. y Nulla peior est consuetudo aut ipsa rebaspubli-  
cis, aut familiis, quam si unusquisque semper pro sua libidine vivat. Dionys. Halicar.  
Rom. Antiqu. 1. Sect. 10.*

and Fashions, of our Country : therefore they must  
needs bee Euill, Sinfull, and Vnlawfull vanities, which  
we should all renounce.

*Egbyly.*

That which serues for no Necessary, Laudable, Profitable, nor Decent vse at all : that which brings in no Glory at all to God, nor good, or profit vnto Men in any kinde : must needs be Euill, Vaine, and vterly Vnlawfull vnto Christians ; *the end and scope of all whose actions, should bee the praise and glory of God, and their owne, or others good.* 1. Cor. 11. 30, 31, 32. 1. Pet. 4. 11.

But the nourishing, or wearing of Loue lockes, doeth serue (z) for no Necessary, Laudable, Profitable, nor Decent vse at all, that can bee thought of. It brings no Glory at all to God, nor no good to those that weare them : they are meeke superfluous, vnaſeful, and vnnecessary vanities in their very best acceptiōn : thereis no good, no vſe, nor profit in them, that euer I could heare of.

*Therefore it must needs be Euill, Vaine, and vterly Vnlawfull unto Christians.*

*Ninthly.*

That which is an ordinary occasion, or cause of Sinne, and Euill, both to the Wearers, and Spectators, must needs be Odious, Sinfull, and Vnlawfull : witnesse Matth. 6. 13. 1. Thes. 5. 22. which are full in point.

But Loue-lockes are an ordinary occasion, or cause of Sinne, and Euill, both to the Wearers, and Spectators, of them.

*Therefore they must needs be Odious, Sinfull, and Vnlawfull things.*

The Maior needs no confirmation : the Minor, I shall prouoe in two particulars. First, that Loue-lockes are an occasion, or ordinary cause of Sinne, and Euill, to the Wearers, and that in these respects. First, in that

*z Quidribi  
munc malleſ  
prodefit coluiſſe  
ſe capilloſ. Sa-  
peque muſt ſteſſe  
diſpoſiſe co-  
mat? Quid  
ſuoſ ſplendenteſ  
cmaſ redimi-  
ra, quid illas  
Artifici doctoſ  
ſubſecuſſe ma-  
nu? Tibullus  
Eleg. 1. El. 8.  
Quid inuaſor  
nato procedere  
vita capillo?   
Aut quid O-  
rentea crines  
perfundere  
myrra? Teg;  
peregrinū ven-  
dere muneri-  
bus? Naturu-  
que decus mer-  
eato perdere  
culu? Pro-  
pert Eleg. 1. 1.  
El. 2.*

that they cause them to Exalt themselves, and to Triumph, and Glory in them, as if they were a Dignitie, Honour, or Aduancement to them : as if they did enhance their Valour, Worth, and Beautie, and make them better then themselves, or others, in their owne retired thoughts : whence, they oft times cause their Hearts to swell with secret pride, in so much, that they doe priuily dilidaine, negle~~g~~, and vndervalue all such persons who either want them, or condemne them. Secondly, in that they oft times cause a prodigall, vaine, and great expence, sufficient to relieue the wants, and miseries of many poore distressed Christians, who starue for want of succour and reiefe. Much is the cost, and great the disbursements, which many lauish out vpon their Haire, and Loue-lockes. So that we cannot say as (*u*) *Charillus* did ; *that Haire is the cheapest, and least costly ornament of all others, whicb made tbe Lacedemonians for to nourish it*, since it is now so costly, and expensiuе vnto diuers : How many hundreds are there now among vs, whose heads are almost as chargeable, and expensive to them, as their backes, or bellies ? whose Barbars stipend doeth exceede their Ministers ? who bestow more cost vpon their Haire, & Loue-lockes, then their Soules ? who spend more weekly, quarterly, or monethly on their Hairie excrements , then they bestow Annually, on Christs poore members ? how many poore Christians would those stipends, and expenses nourish, which many lauish out so largely on their Lockes, and Haire ; that all their Charitie, and Bountie, turnes to excrement ; being so smothered, hid, or fast intrangled in their costly Haire, and Frizled Loue-lockes, that none but such as marshall, and set out their Lockes, can finde them out ? this prodigall expence therefore, which these Lockes, and long Haire cause, doeth prooue them to be a meanes of Sinne, and Euill to those who ware, and nourish them. Thirdly, they are such, in that they cause a great mispence, and losse

*u. Plutarch.  
Apostegmata.*

x Concil. Con-  
stantinop. 6.  
Can. 9. & 96.

y Ifay 3. 22.

23. 24. 2 King.

9. 30. 1 Tim.

2. 9. 10. 1 Pet.

2. 3. 4.

2. Clem. Alex.  
Pedag. lib 3 c.

3. 11. Tertul.  
de Cultu. Fam.

c. 4. 5. 6. Cyri-  
an de habitu.

Virg. Basil de  
Legendis Lib

Gent. Oratio  
Hierom. Tom 1

Epist. 7 c 5. Ep.  
8. c. 5. 10. Ep.

22 c. 12. Ep.

24. Chrysost.

Hom. 8. m. 1  
Time. 2. Theop-

phyl. 17. nar-

rati in 1. Tim.

2. Ambrof. I-  
ren. Tom. 1 p.

3. 12. Bern.

de considerati-

one l. 4. c. 6.

a. Agricola de  
van. Scent. c.

71. Mr. Stubbs  
his Anatomy  
of Abuses, pag

39. to 42. Mar-

lborat. Exposit.

m 1 Pet. 3. 3. Galatians de moribus, lib. Sir Thomas Overbury in his Character of a  
Fantastique Cælius Rhod. Antiqu. Lett. l. 15. c. 8. b Seneca de Breuitate vite, cap.

12. Stobæus Serm. 6. Sed tibi nec ferro placeat torquere capillos. Forma viris neglegta

decet. O. d de Arte Amandi. lib. I.

losse of rich and precious Time. Many are those Peerlesse, Precious, Rich, and morning Howers, which diuers spend from day, to day, in O'dring, Dressing, Combing, Poudring, Platting, (nay, Carling, and Crisping) of their Haire, and Loue-lockes; (x) which a Whole general Councell: Which (y) Scriptures, (z) Fathers, (a) Moderne Christians, yea, (b) Pagans haue condemned; as a Badge, and cleare Prognosticke of a Meritiosus, Pround, Vaine-glorious, False, and sinfull Heart: as an Allectius, Baite, and Prologue, or Band, and Pander to Vncleanesse: and as an Effeminate, Unnaturall, Vaine, Lascivious, Fantasious, Pround, Vnchristian, Heartkensh, and Graceleſſe practise. Much is the time, that many spend betweene the Combe and the Glasse, in Viewing, Ordering, Platting, Fruncing, Poudring, and curling of these goodly Ear-iewels, or else in dallying, and playing with them. Many there are, (I may be bold to speake it,) who spend more time, more thoughts, and paines vpon their Haire, and Loue-lockes, weeke, by weeke, then vpon God himselfe, their Soules, or Christian dueties: as if they were borne for no other purpose, but to manure, and adore their Excrements, whiles their Soules lies rotting & vtterly negleſted, in the very fordered ragges, and dregges of Sin: so that they are an occasion of much ill vnto them, cuen in this respect. Fourthly, they are so; in that they commonly incroach so farre vpon their disordred affectiōns, that they ouer-affect, and dote lo much vpon them at the last; as not to part with them vpon any tearmes; but to bid battell, and defiance vnto all, who shall dislike, or speake against them, or offer any violence, or abuse vnto them: whence it some times comes to passe, that these vn-louely iewels, are made the ground & caufe, of many Fa-

bilitat. Exposit.

tall,

tall, Tragicall, and bloody Duels, Quarrels, and euents, as some late experiments can abundantly testifie. May I not truely say of many, that they are so inamored, and besotted with their Lockes, that they would hazard, and ingage their liues in their quarrell, and defence? that like (c) the Chinians, or Indian Iaponites, they deeme it an insufferable contumely, and capitall offence, for any to touch them, or disorder them, much more to speake against them, or to cut them off, which is almost as much as present death; and that they would rather part with their liues, then Lockes? It is (d) storied of one Clotilde, a Queen of France, that she chose rather to haue the heads of young Sonnes cut off, then to suffer them to be bold, or shauen, which would haue beene an indignitie, and dishonour to them: and are there not many now among vs, so farre inamored with their Effeminare, and vnseemely Loue-lockes, that they would rather lose their heads, then them? Undoubtedly there are: so farre doe vanities infatuate, and possesse mens hearts, when once they suffer their affectiōns to runne out vpon them. Fiftly, they are so to them, in that they are the cause of much Effeminacy, Dalliance, Wantonnesse, Lasciuiousnesse, and Vnclannessse in them: Whence, Saint Heirom doeth (e) oft times admonish Women, to avoid, and quite decline, comatos, calamistratoque iuuenes, such youngsters as wore either long, or frizled Haire: virosque quibus Feminēi contra Apostolum crines: and men of long, and womanish Haire, contrary to the Apostoles prescript: as being Lustfull, and Lasciuious persons: Hence was it, that (f) Painters, and (g) Poets, when as they would Delineate, Portraiture, Discipher, or set out an Unchaste, Lasciuious, Amorous, or Incontinent person of the Masculine sex, did always paint, describe, and set him out with long, Effeminate, Womanish Amorous, Curled, or Embroidered Haire: to signifie, that

c *Maffani Hisſt. Ima. lib. 11. p. 552. 557. Gotardus Hisſt. India Orient. cap. 54.*

d French Hisſt. p. 7.  
e Tom. 1. Epis. 8. cap. 10.c. 4.  
Epis. 19.c. 3.  
Epis. 22.c. 12.  
Epis. 47.c. 3.  
Sea vicare vs.  
ror cultum  
formamque  
professor,  
Quique suau  
ponunt in fla  
tione ceras.  
Ouid. de Arte  
Amandi. 3.  
f Synesius, Cal  
ustinus: Encom  
ium.

g See Tibullus  
Eleg. l. 1. Eleg.  
4. & 8. Pro  
pertius Eleg.  
lib. 1. Eleg. 2.  
Petronius  
pag. 87. Syne  
sis. Caluitis Encomium. Stobaeus Serm. 6. Clem. Alex. Pedag. lib. 2. cap. 10. lib. 3.  
c. 2. 3. 11. Clem. Romanus Constitut. Apo. 9. lib. 1. cap. 4. Ouid. de Arte Amandi. l. 1. 2. 3.  
(b) long,

*h A Come studi-  
osum Adulterii  
sunt. Homerus  
enim puellarum  
deceptorem co-  
ma nitidioris  
amantem fa-  
cit : quasi ad  
mulierum cor-  
ruptelam co-  
ma exornare-  
tur : & adul-  
terer in ipse a-  
dulterorumq;  
omnium facie  
principis, in  
quem probro-  
sum illud co-  
scinum es-  
Baretur. Sine-  
sis, Caluitii.  
Encomium.  
i Numb. 33. 52  
May 2. 18.*

*k Concil. Con-  
stantinop. 6.  
in Trullo Can.  
100. Synodus  
Augstenfisi.  
An. 1548. c 28  
l Scynefius ib.  
Hanc dect  
inflatos lax  
sacculi capili-  
los. Ouid. de  
Ate Aman. l. 3*

(b) long. or amorous Haire, either in Men or Women, is oft times an incendiary, a prouocation, occasion, or cause of Lust, Effeminacy, Lasciviousnesse, and Uncleanenesse in them: whence, your Curtezans & amorous Pictures, (which the (i) Scriptures, and (k.) two Councils doe utterly condemne, though they are now so much in vse among vs,) are always portraiture with (l) Haire hanging loose about their Eares, of purpose to prouoke, and stirre vp Lust. Long Haire, and Loue-lockes then (as likewise Frizled Poudred, and ouer-curious Haire,) being oft times an incendiary, and cause of Lust, Lasciviousnesse, Wantonnesse, Effeminacy, and Vncleanenesse, both in the (m) Owners, and Spectators of them, must needs be Euill, and Vnlawfull, euen in this respect. Sixtly, they cannot but bee so; in that they giue offence, distast, and scandall vnto others, to whom they are a grieve, and eyesore: now this (n) giuing of iust offence, and scandall vnto others, is a Sinne: Therefore these Loue-lockes, are an ordinary occasion of Sinne, or cause of Euill, euen to those that ware them.

Secondly, they are such to the spectators, & beholders of them; an i that in these respects. First, in giving an ill example to those of the more Effeminate, Fantaltique, Singular, Licentious, and Vaine glorious ranke; who are (o) oft times induced by their ill president, and example, (p) to imitate, and second them in this Effeminate, Lascivious, Fantaltique, Singular, Licentious, Rustifiani, Vnnatural, and Vaine glorious guise. Hence it is, that most men haue no other Apologie, Plea, nor iustification for the

*m Nullus comatus, qui non etiam & impudicus. Synesius. Caluitii. Encomium. Cali-  
sus Rhad. Antiqu. Lect 1. 15. c. 8. n Mat. 18. 6. 7. 8. Rom. 14. 13 to 23. 1 Cor. 8. 7. to  
14. &c 10 32. 2 Cor. 6. 3. See Caluin. Instit. 1. 1. c. 10. Sect. 11. 12. 13. o Inter causas  
malorum nostrorum est, quod virtutem ad exempla: nec ratione componimus, sed con-  
fuetudine abducimus. Seneca. Epist. 123. p Dociles imitandis turpibus ac prauis om-  
nes sumus. Iuvenal. Satyr. 14. In hoc rueritis in deteriora seculi cursum, plures erunt  
qui tristibus virtutem imitentur, quam qui miseri virtutem. Quintilian. Declama-  
tion. 3.*

nourish-

nourishing, and wearing of their Lockes, but onely this : that it is (q) now the use, and practise of the times : or that such, and such men weare them; and we are but their Echos, Shadowes, Apes, or counterpanes ; and trace but their footstepes : if they would but abandon them, then wee would too, who desire to conforme our selues to their cut, and fashion : Secondly, they are such, in that they animate, and confirme others, (especially, those of the Female sex,) in their Lasciuious, Effeminate, Singular, Antique, Vnochristian, and Vaine-glorious Guises, Fashions, and Attires : When (r) women shall see men so Effeminate, Singular, Humourous, and Fantastique, as to Crispe, to Nourish, Powder, and adorne their Haire, or nourish Loue-lockes : they presently conclude ; that they may take more libertie, and freedome to themselves, in these, and such-like Antique, or Apish practises, Fashions, Guises, and Attires, then men may doe : whence, they turne themselves into more shapes, and formes, then (s) Proteus did : into more varietie, and change of Coloures, Drestings, and Attires, \* then the Polipus bath skinnes, or colours : and into so many Monsters, and wonderments of the World, being constant in nothing, but Inconstant, Vaine, Lasciuious, Graceless, Worish, and Vngodly, Trappings, Cultures, Fashions, and Attires : (t) which all formanque professas: Quia que suas pos- sunt in flacio ne comas. Pa- mens quidfa- ciet, cum vir sit leuior ipsa. Ouid. de Ar- te Amandi. lib. 3. Nec tamens indignum sit,

*Si vobis cura placendi, Cum compars habeant secula nostra viros. Idem. De Medicis  
mine facies. See Herodotus Esterpe. Sect. 57. Ouid. Metamorph. lib. 4. & Na-  
talia Comes. See Plinius, Nat. Histor. l. 9, c. 29. & Ioh. 3, 16. to 25. Zoph. 1, 8.  
Pro. 7, 10. 16, 17. 2 Kings 9, 3, 6. 1 Tim 2, 9, 10. Rom. 12, 2. & Pct. 3, 3, 4, 5.*

*x Mat. 7. 1.  
John. 7. 24.  
Rom. 1. 4. 73.  
1 Cor. 4. 5.*

*x 2 Pet. 2. 7.*

*y Mollisies  
paucorū, labes  
est plurimorum  
Salu. de Guber.  
D. 1. l. 7. p. 2. 65.*

*z Ignoscit  
misericordia  
man facile  
ad ador licitū  
concentire,  
quod rot illicet  
ta parturit.  
B. xii. De Con-  
fid. lib. 9. c. 4.*

an vncharitable opinion of them, and to passe an hard, a rash, and heady censure on them, euen (*u*) against the rules of Charitie, and Christianitie : which enjoyne vs to hope, and judge the best of all men, valesse their liues extort the contrary. Fourthly, they are such to others, in that they (*x*) offend, and grieve yea, and oft afftemper the Soules, of many Deuout, Religious, Gracious, Graue, and ciuill Christians, yea, and of many Sober, Ciuiill, Graue, and moderate Carnall men : who vtterly condemne, and disapprooue them in their iudgements, as well as in their practise. Fiftly, they are such to others, in that they bring a scandall, and imputation, not onely on Religion it selfe, which suites not with such Idle, and Fantastique vanities, or Lasciuious guises : but euen vpon our (*y*) whole Nation : which is oft times taxed of Lasciuionsnesse, Effeminy, Leuitie, Vanitie, Inconstancy, Guidinessse, Licentiousnesse, Debōistnesse, and the like, by reason of the Vanitie, Ficklenessse, Effeminy, Wantonnesse, and Licentiousnesse of some few. Since therefore Loue-lockes are an (*z*) occasion, and cause of Euill, both to the Owners, and Spectators of them in all these respects, they cannot bnt be Odious, Euill, Unseemely, and Vnlawfull vnto Christians.

Lastly.

That whose maine, whose chiese, and vtmost end is Euill, Sinfull, Vaine, and Odious : must needs bee Euill, Odious, Unseemely, and vtterly Vnlawfull vnto Christians.

But the maine, the chiese, and vtmost end of nourishing, and wearing Loue-lockes, is Euill, Sinfull, Vaine, and Odious.

*Therefore it must needs bee Euill, Odious, Unseemely,  
and vtterly Vnlawfull vnto Christians.*

The Maior being cleere, and evident by its owne lighe, because, every Naturall, (*a*) Mortall, or Spirituall action is denominated from its end, or obiect : I shall endeouore

*as Cate. Ethico-  
moral. l. 2. c. 1.*

deauour to evidence, and make good the Minor, by examining, and scanning all those severall, Genuine, True, and proper ends, for which men weare, or nourish Loue-lockes; which are one of these: The first end and ground, for which men weare and nourish them, is either an (b) imitation of, or a conformitie to the Vaine, the Wanton, Immodest, and Lasciuious, Guises, and Fashions of the Times; or of some Licentious, Ruffianly, Lasciuious, Fantastique, Humorous, Effeminate, Proud, Vnconstant, Vaine glorious, or Oustandisf persons, whose Fashions, and Tunsure wee admire. Now this very end must needs bee Euill; since God himselfe Commands vs, (c) not to conforme our selues to the Guise, and Fashion of the World, according to the former Lusts in our ignorance: (d) not to subiect our selues to the Rudiments, Lusts, and Ordinances of Carnall, or Worldly men: (e) not to Walke as the Gentiles doe, in the vanitie of our mindes, according to the course, and fashion of the World: (f) not to liue the rest of our time to the Lusts of men, but to the Will of God: (g) not to be the Servants, Apes, or followers Men: (h) but to bee the followers, and imitators of God, and Christ, as deere Children: (i) who haue Redeemed vs from off the Earth, and from among the Children of Men: yea, (k) and from our vaine conuerstation, received by tradition from our Fathers: (much more from those vpitart, and new-found vanities, to which wee are now embondaged:) to this onely end and purpose: (l) that we should Walke as Christ Walked, liue as he liued: living no longer to our selues, or to our owne Deceitfull, Vaine, and Sinfull lusts, and Pleasures, but unto Christ alone: (m) Christ Iesus is our onely patterne, and example, and by him wee are to regulate, and square our lynes, and actions. Now Christ himselfe, (or any of his:) did never teach vs for to nourish Loue-lockes: they never left vs, either Patterne, Precept, Warrant, or Example, of these Lasciuious, and Fantastique vanities: they are but Moderne, and new-inuen-

b Nibilis fa-  
cilius quam a-  
midum imita-  
ri aliquid, aut  
statim, aut  
postum. Cicero

De Oratore

lib. 2.

c Rom. 12. 2.

i Pet 1. 14.

d Col. 2. 20. 21

e Ephes. 2. 3.

f 4. 19. Rom.

13. 13. 14.

g 1 Pet. 4. 2.

h Mith 6. 8.

i Cor. 7. 23.

j Ephes 5. 1.

k 1 Cor. 5. 19.

l Rom. 13. 20.

m 3. 4.

n 1 Pet. 1. 17.

o 1 Cor. 5. 19.

p Rom. 14. 8.

q 2 Cor. 5. 15.

r 1 Thes 5. 10.

s 1 Pet. 2. 21.

t 1 John. 2. 6.

u 1 John. 2. 6.

n Spiritualia  
 homo omne o-  
 pus suum trina  
 quadam consi-  
 deratione pra-  
 veniet. Primum  
 guidem an li-  
 cest: deinde an  
 deceat; prein-  
 de an expedit.  
 Bern. de Con-  
 fiderat. l.3.c.4.  
 & Non quod in  
 seculo sumus  
 a Deo exis-  
 timus, sed si quid  
 de seculo scie-  
 ritur, & er-  
 minibus atro-  
 gerimmo Fer-  
 u. De Spec-  
 etate, lib  
 p. Honestissi-  
 mum est, maiori-  
 rum vestigia  
 sequi, rebus  
 praecessors. p.  
 1.5 Epist.  
 1.5 Ep. 8.  
 q. Non emi-  
 sand nobis illi  
 sunt, qui sub  
 Christiano na-  
 mine Gentilem  
 vitam agunt,  
 & aliud pro-  
 fessione, aliud  
 conuersacione  
 refuntr.  
 Hieron. Tom  
 2. Epist. 11.c.2.

ted Toyes, and Vanities, with which the Church, and  
 Saints of God, in former ages were not at all acquain-  
 ted. Why then shall wee who dire professe our selues to  
 bee the Servants, Followers, Children, and Sonnes of  
 Christ, & of his Church: addic our selues to these vaine,  
 Lascivious, Licentious, Effeminate, and Vnchristian  
 guises of the World? What haue Christians to doe, or  
 intermedle, with the Fantastique, Immodest, (n) Un-  
 seemely, and Vngodly Fashions, Pompes, (o) or Costumes of  
 the World, which they haue vtterly renounced in their  
 Baptisme? What Warrant, or Example, haue they in  
 the Scripture, to Adore, Admire, or take vp, these Rus-  
 sianly, Vaine, and Foolish Trappings, Lockes, and  
 Guises, which few, but the very scumme of men Ap-  
 plaud, and Magnifie? Alas, whose steps, what patternes,  
 doe we follow in these new-fangled vanities? Doe we  
 imitate, and follow Christ: or such (p) Pioues, and Re-  
 ligious Anoyters, which walke, as Iesu walke? Are  
 they Religious, Humble, Chaste, Discreet, or Holy men,  
 who set and bend themselues to serue the Lord, in since-  
 ritie, and trueth of Heart? If so, then shew mee when,  
 and where Christ Iesu, or any such as these, did euer  
 nourish, or approue of Loue-lockes, and then you may  
 safely weare them. But if the persons wee imitate, are  
 onely Idle, Vaine, Effeminate, Lascivious, Deboist,  
 Vaine-glorious, Proud, Fantastique, Singular, Russian-  
 ly, or Vngodly wretches, who haue no power, nor trueth  
 of Grace within them: who make their will, and fan-  
 cie, the onely rule by which they walke: (as I feare me,  
 they will prooue all such at last.) If they are such as  
 make no care, nor Conscience, of following Christ, or  
 such are not likely to beare vs company in Heauen: let  
 vs vtterly renounce their Guise, and Fashion, and with-  
 draw our feete from all their wayes: because the echoing,  
 and (q) imitation of such. (which is the principall,  
 and primary end of wearing Loue-lockes,) is mere-  
 ly

ly Sinfull, Unlawfull, and Vnseemely, unto Christians.

The second end, or ground, why many weare, and nourish Loue-lockes, is a Proud, a Singular, Fantastique, and Vaine-glorious Humour: or a Desire, that others should take notice of them, for Ruffians, Rorers, Fantastiques, Humourists, Fashion-mongers, or for Effeminate, Lasciuious, Voluptuous, Singular, or Vaine-glorious persons, or men of Vitious, Riotous, and Licentious liues. Many there are, who nourish them of purpose, to Proclaime, and blaze abroad their Vanitie, Rudenesse, and Deboistnesse, to the World: that so (*q*) they may be admired among (*r*) the light and vulgar sorte, or censured by those of the more Religious, Wise, and Grauer ranke, as Dissolute, Ruffianly, Licentious, Rude, Vaine-glorious, and Fantastique persons, since they haue nothing else to make them noted, or knowne to the World. Now this very end, (which many of our Loue-locke owners doe intend,) must needs be odious, and abominable: because it is (*s*) a glorying, and triumphing in those sinnes, and vices, which (*t*) shoulde bee their sorrow, griefe, and shame: because it is a publishing, and proclaiming of their sorne, with impudence, and shamefulenesse, as Sodom did: which is the very highest pitch, and straine of all iniquitie; (*u*) and will bring certaine ruine, and Damnation to them at the last. The third cause, or end, why many weare, or nourish Loue-lockes, is an ouer greedy desire of satisfying the Leuitie, Vanitie, and Ficklenesse, of their various, and vnstable Lusts and mindes, which hurry, and polt them on to every new-fangled, Fantastique, or Vaine-glorious guise. Now this being the ground, the cause, and end, why mast men nourish Loue lockes, must needs bee Euill, \* Britifh, and Vnseemely, because its faours of Lewlesse, and unruly Willfulness; which pampers the Vaine, and Sinfull humours, Lusts, and dispositions of our carnall Hearts, which pro libitu agere, nec indicio riti, sed appetitu. Bern. de Considerat. L3. c.4

<sup>x</sup> Rom. 8.12.  
13. & 13. 14.  
Col. 3.5.

should bee (<sup>x</sup>) *Mortified, Curbed, and Restrainted*. The fourth end, or ground, for which men foster Loue-lockes is the commemoration of some Mistresse, Whore, or Sweet-heart, (as they stile them,) as being a Character, or sure Testimony, of their devoted seruice, and true affection to them: whence they were denominated, and stiled, *Loue-lockes*; because they are but Emblemes, and significations of mens Loue, to such Female, Amorous, and Lasciuious creatures, for whose sakes they did serue, and cherish them at the first: Now this being the original, chief, and proper, end, of wearing Loue-lockes; it makes them *Odious, Sinfull, and Abominable*; because this end, and ground is such: For (<sup>y</sup>) who will not censure and condemne all such, for Vaine, Effeminate, Lasciuious, Amorous, Vnchaste, or Sensuall persons; who dare to wear, and nourish Loue-lockes, against the Lawes of God, and Nature: and the Modest, Decent, Graue, and ciuitil Tonsure, Cut, and Custome of their Country; of purpose for to please, or Humour, a Vaine, Fantastique, Light, or Worish Mistresse, Dame, or Sweete-heart? or to bequeath them at the last to some Impudent, Shamelesse, or Vaine-glorious Harlot, (the <sup>z</sup> onely Gulfe to swallow, and devoure Soules without Redemption:) to weare them like some Goodly, Rich, or Pretious Jewels in their Eares, as an open Herald, Badge, or Testimoni, to proclaime those Reciprocall, Amorous, Vnchaste, and Lustfull affections, which they beare one to ano her, to their disgrace, and shame? Doeth this beseme a Christian, or a Childe of God? are these things tolerable in Carnall, Graue, or Ciuitl; much more in Honest, Chaste, or Gracious persons, (<sup>a</sup>) whose very Culture, Haire, and Tonsure, shoulde manifest, and Proclame their Chastitie unto the view of others? Were there ever such patternes, or pretidens as these, to be found in any age, in Chaste, or Modest men? in any of Gods Saints, or Children? or in the Church of God?

<sup>y</sup> See Argu-  
ment 4.

<sup>z</sup> Pro. 2.13.  
19. & 22. 14.  
23.27.  
a Pudicitia  
Christianorum  
non est esse,  
verum est vs-  
deri. Tertul. de  
Cultu Fx. n.  
cap.4.  
*Inter Christianos  
et Genesios, non fides  
sanctum debet,  
sed et vita  
distingueretur:  
et diversam relo-  
gionem per di-  
versa opera  
monstrari.*  
Hieron. Tom.  
1. Epist. 14.c.2.

Cor.

Certainely, I never heard, nor read as yet of any such, and I dare lay, no man else. Wherefore, let those who nourish Loue-lockes for this end, (as many doe,) and yet dare assume the name, or face of Christians to themselves, (b) euē blush, and hide their heads for shame; nay, vexe, afflē, & grieve their Hearts, and Soules, at the very remembrance, and thoughts of this, and all those other Vaine, Lascivious, Odious, Scandalous, Sinfull, and Unchristian ends, for which they weare, and cherish Loue-lockes; which conuince the very vse, and wearing of them to be euill.

If any now obiect (as many doe) in the defence, and iustification of these Vnlovely, Vaine, and foolish Haire-jewels. That they are an (c) Ornament, Honour, Beautie, Grace, and Credit to them; and hence only is it, that they nourish them, without any other by respect.

I answere, that they are so farre from being any Ornament, Beautie, Grace, or Credit to such as owne them, that they are the very Brands, and Badges of their Infamie, and Shame: and that by the unerring verdit, both of God and Nature, who exprestly informe vs: (d) that if a man haue long Haire, it is so farre from being a Grace, or Ornament, that it is a shame unto him: (e) with which the Fathers, and (f) others doe concurre. Who dares then bee so impudently bold, or shamelessly wicked, as to estimate, or repute that for an Ornament, Grace, or glory: which God and Nature, together with the Fathers, and all Godly, Graue, and Holy men, repute, and stile a shame? Loue-lockes, and long Haire, beyond the Sober Ciuell, Moderate, and Decent length, of the more Religious, Graue, and Sober sort of men, are a very infamie, and shame to men; if Fathers, Christians, God, or Nature, may bee credited: therefore, they are not, they cannot, bee an Ornament, Beautie, Grace, or Credit to them; at least in the eyes of God, and Holy men, (to whom they shold endeuoure to approue themselves: )

*Omne malum  
aut timore,  
aut pudore ma-  
tura peradit  
Tertul. Apo-  
log adu. Gent.  
c Quod solus  
furna decus  
est cecidere ca-  
pills, &c. Pe-  
tronius pig. 88  
Turpis sine  
frondibus ar-  
bor, si sine cri-  
ne caput. Ouid.  
de Arte Amā-  
d. l. 3. See  
Apuetus Me-  
tamorph. l. 2.  
p. 02, 103.  
d 1 Cor. 11. 14  
e Coma fami-  
na decus, vir-  
dedecus; Pauli-  
nius Epist. 4. ad  
Scuerū. Syne-  
fis; Caluitii.  
Encomiunt.  
Abiose; Pri-  
masius, Théo-  
dore, & The-  
ophylact. C 64  
met. ist 1 Cor.  
11 / 4. See Ar-  
gument 4.*

f Stobaei De  
Intemperantia  
Serm. 6. Atha-  
neus Diphos. l.  
12. c. 5. 7. 19. 10..

selues : what euer they, or other Vaine, or Gracelesse persons doe pretend. But if men should slight this Graue, & weighty Testimonicie, both of Fathers, God, and Nature, as a meere vntrueth. I would demand this question of any Russian, or Vaine-glorious Gallant, who vaunts, and triumphes, in the length, and largenesse of his Locke, and thinkes himselfe much Honourred, Beautified, and Adorned by it : Whether that which every Page, or Foote-boy, every Groome, or Coach-driver, every loytering Rogue, or Cheating Rooke : every Rigged, and Raggamuffin Souldier : every Nasty, or strange-fentred French-man : every Runnagado, Light-footed, or False-handed Irish-man : or every Sorded, Base, Deboist, and Rascall person weares : that which every Scullian, Peasant, Cobler, Tinker ; nay, every Rogue, and Begger, which post from Goale, to Goale, or Dere, to Dore : that which every Man, or Woman in the World, may haue as well as hee : can bee any extraordinary Honour, Credit, Ornament, or Beautie to him ? Certainly, that which ever ordinary, Base, and Infamous Varlet weares :

*g ructum  
praiso dege-  
nerant, quoru  
autem difficilis  
possessio eorum  
grata perfun-  
dio. Ambr.  
De Elia & Ie-  
jun. c. 9.*

*& French Hi-  
story p. 7. See  
Calism Rhedig.  
Antiqu. Lib.  
lib. 15. c. 8.*

that (g) which every Man or Woman, is capable of, as wel as any man ; can bee no Ornament, Beautie, Grace, or Credit vnto any. Hence was it, (b) that Clodion the hairy, King of France, desiring to be Respetted, Honourred, and Renowned for his long Haire, inacted a Law : that none but Kings, and their Children, with the Princes of the Blood, should weare long Haire, in token of command : which Law was long obserued in France : Else, his long Haire had beeene no speciall Ornament, nor Grace vnto him, if every one might haue worne it. Now there is not the basest Peasant, Rogue, or Varlet in the World, but may weare as Long, as Great, as Faire, and Rich a Loue-locke, as the greatest Gallant, or the proudest Russian : yea, wee see that Foote-boyes, Lacquies, Coach-men, Seruings-men, (yea, Rogues that ride to Tiburne, and the very froth, and scumme of Men,) haue taken vp this Roguish guise,

guise, and Fashion, and haue it most in vse, and admiration; and can these Lockes then be any ornament, Grace, or Credit, vnto men of Place, of Birth, and Worth; since such vile, base, and infamous persons weare, and take them vp in vse? and since there is none so meane, so base, or poore, but may as well, and freely nourish, and reserue a Loue-locke, as the very best, and proudest Gallant? Certainly, if Loue-lockes, and long Haire, were such rich, and pretious ornaments, or Beautifull, Jewels, as our Sect of Loue-locke-wearers deeme them: then every Woman in the World, (vnlesse it bee such Audacious, Impudent, Shamelesse, and Mannish Viragoes, who (a) *clip, and cut their Haire, against the Lawes of God, and Nature:*) then all those Barbarians, and Heathen Nations, who nourish all their Haire, and neuer cut it till their deaths: yea, every (b) *long-tailed Horse, the Haire of whose mane, and tail, are of a far longer and larger size, than the greatest Ruffians Loue-locke:*) should be farre more Honourable, Generous and comely, then the most ouer-growne, Hairie, or deboistest Ruffian, who is most proud and hautie of his Loue-locke; because they transcend him in the length of Haire. Since therefore Loue-lockes, and long Haire, are common vnto beasts, as well as men, since every Man, or Woman may weare them if they please, as well as any: and since they are so rife and frequent among the baser, looser, and deboister sort of men: I may infallibly conclude; that they add: no ornament, beautie, credit, grace, or lustre vnto any, but infamie, deformitie, shame, and disrepect, especially among the better, grauer, and religious ranke of Christians: which should cause all men of worth and credit, for euer to discard them. Secondly, if men will weare their Haire for ornament, and comelinesse sake, let them nourish it of a moderate, Ordinary, Ciuell, Graue, and decent length, which is the most (c) *beautifull, and comely weare of all others.* It (d) *was a meere mistake, and error*

*a Cor. 11.5.  
b Quid capili-  
lumyngentis di-  
ligentia comit  
Cum illum red  
effuderis mors  
Parthorum,  
vel Gemanorū  
modo vinxeris,  
vel ut Scytha  
solent sparre-  
rūs in quatu-  
ber equo densi-  
or saltabitis  
iuba, horribilis  
in Leonum cor-  
nace formosiss.  
Seneca Epist.*

*124.*

*c Tu iuvenile  
deus seruas  
nec palebris  
ills, in longa  
fueris quam  
bretare comas.  
Martial, Epig.  
1.9. Epig. 14.*

*d See Symmias  
Calvus Enco-  
mium, accor-  
dingly.*

*e* Plutarch. Li-  
sander. & La-  
con: Institut.  
Arist. Rhet.  
l. i. c. 9.

*Zenophon. La-*  
*cedam. Repub:*  
*Boemus de*  
*Mor. Gent.*  
l. 3. c. 13.

*f* Discant a te  
Crepscopi tuis  
sumatulos pue-  
rorum et compertos  
adolescentes  
secum non ha-  
bere. Bern. de  
Consid l. 3. c. 6  
*g* Crinum co-  
pia vires mi-  
munt, & quasi  
e corpore exsu-  
git. Philip. Lo-  
uicenus Tur-  
cic hist. l. 2. c. 3.  
*h* Synesius.  
Calustis Enco-  
mium. Alex.  
ab Alex. Gen:  
Dier. l. 5. c. 1 2.  
Plutarch. The-  
sius. Polydor.  
Virg. De In-  
uent. serum. l.  
3. c. 11.

in Lycurgus, who (e) taught the Lacedemonian young men to nourish their Haire at the full length; because if they Were Beautiful, it Woulde make them more Amiable and comely: if Deformed, more Terrible to their Enemies: For that certainly, must be most Beautiful, and Comely, that is most suitable to Nature, to the condition of our Sex, the custome of our Countrey: and which doeth most Adorne, Commend, and Beautifie vs in the eyes of God, and of the Best, the Wildest, and Greatest part of Men: Now short Haire, or Haire of a Moderate, Ordinary, Graue, and Decent length, is most suitable, and proportionable to Nature, to the condition of our Sex, and custome of our Countrey: (to all which long Haire is contrary and auise,) and it doeth most Adorne, Commend, and Beautifie vs in the sight of God, and of the Best, the Wildest, the Grauest, and greatest part of Men, who approoue it as the best and comeliest weare, both in their Judgements, and their Pra&tice; when as they (f) condemne long Haire, and Loue-lockes, both in their Judgements, and their Pra&tice too, as Vnnaturall, WOMannish, Hatefull, and Vndeceit vanities; which more deform Men, then adorne them: (g) as things which enervate, and exhaust their strength, and Spirits: and make them not more Terrible, but more Contemptible to their Enemies: Who oft times take aduantage by their Haire to foile them, and to cut their throates, (h) as Historijs doe relate; Whence, the Abantes, the Macedonians, and others whose Haire had beeene an occasion of their ouerthrow in Warre; Were forced to pole, and shasse their heads before, least their Enemies should take aduantage, or holdfast by their Haire, and so put them to the Worst, as they had done in former times. Loue-lockes then, or excessiue long Haire, are neither a Grace, nor Ornament to the Beautiful, but rather a Deformitie, Disgrace, and Shame: they make men not more Terrible, but more Contemptible to their Enemies, who will slight, and scorne them

as Effeminate, Sloathfull, and Vnmanly persons, and take aduantage by them: contrary, to that receiuied maxime of *Lycurgus*: (which Pagans nay, though Christians ought not to adnire, because they haue surer rule and patterne for to walke by :) so that this first pretence is micerely vaine.

If any obie & in the second place ; that they nourish, (yea, Frizle, Curle, Colour, Crispe, Adorne, and Frounce) their Haire, and Loue-lockes of purpose to augment, or to set out their Beautie : that so they may appere more Amiable, and Comely, both in their owne, and others eyes : which end they hope is Laudible, Good, and Iustifiable.

I answere first ; that this pretence is no wayes warrantable : For if wee (*i*) must not doe euill in any kinde, that so good may come of it : much lesse, may wee Curle, Die, or ouer-curiously decke our Haire, or Loue-lockes, of purpose to improoue, illustrate, or set out our *Beautie* ; which in its very best acceptation, (*k*) is but a brittle, momentany, fading, and inferior good. Wee all know, that the acquiring, intending, and enhancing of comlineffe, and externall beautie, is made the common ingredient ; nay, the dayly Apologie, Patronage, Plea, and Iustification of many enormous, and sinfull practises. Whence is it, that diuers iustifie, and approone the vnnaturall, execrable, mereticious, and infernal varnishing of their Faces : together with their immodest, strange, lasciuious, vnchristian, and antique habits, fashions, and attires, (*l*) which God, which Fathers, which Moderne Divines, and Christian Authors ; nay, Infidels, and Pagans haue sentenced, and doomed to the pit of Hell? is it not from this conclusion ; that they eleuate, and enhance their Beautie, and make them more Louely in their owne, and others eyes? Whence is it, that our Immodest, Impudent, and (*m*) mannish Viregates, or audacious Men-women, doe vnnaturally clip, and cut their Haire ; wearing their Lockes, and Forc-tops (as they

*Obiit. 2.*  
*Answ. 1.*  
*i Rom. 5. 8.*  
*k Isay. 40. 6. y.*  
*Anceps forma*  
*bonum morta-*  
*libus exigui*  
*donum breue*  
*temporis, ut*  
*velox celos*  
*pede laboris.*  
*Res est forma*  
*fugax. Seneca*  
*Hippolitus*  
*Act. 2. Forma*  
*bonum fragile*  
*est, quantiusq;*  
*accedit ad am-*  
*nos. Fit minor,*  
*& spacio car-*  
*pitur ipsa suo,*  
*&c. Ouid. de*  
*Arte Amandi,*  
*l. 2. Qualis est*  
*ipsa pulchritu-*  
*dis quam leuis*  
*febricula per-*  
*dit, & rugosa*  
*seuerat, multa dif-*  
*foliata, ut nec*  
*suisse putetur?*  
*Bern. de Ordin-*  
*e vite Col. II*  
*15. M.*  
*I See Pag. x. 2*  
*m Mulieres*  
*feminam exar-*  
*erunt, & viro-*  
*rum licentiam*  
*equauerunt.*  
*Non meata*  
*feminari na-*  
*tura, sed vita*  
*stile*  
*ef. Sen. Ep. 93.*

*n Ex famini  
mutari in ma-  
res non est fa-  
bulosum.* Plin.  
Nat. Hist. l. 7.

*c. 4. Omnis  
munc immuta-  
nit luxu : ho-  
mines patiun-  
tur mulierib[us],  
et famina pro-  
ternaturam  
viro[rum] agunt.*

Clem. Alex.

Pedag. l. 3. c. 3.

*Famina virili  
habitu reste-  
mantur, eru-  
descunt esse  
quod nata sunt  
erines ampu-  
tantes.* Hierom.

Tom. 1. Ep. 12.

Al which may  
be well apply-  
ed to our times

*o Plin. Nat.*

*bis. l. 16. c. 44.*

Alex. ab Alex.

l. 3. c. 12.

*p Acosta. bisf.*

*India l. 3. c. 15.*

Purchas Pilg.

l. 2. cap. 12.

*q Ludou. Al-*

*mida. Epist. ad*

*Soci. Iesu. Ann.*

*r Hieron. Tō.*

*s Epist. 48. c. 3*

*t Surinus. Tom.*

*u Conf. p. 373.*

*Gratian. Dis-*

*finit. 30.*

stile them,) in an odious, and shamelesse manner, as if  
(n) they were really transformed, and transubstantiated into  
*Males*, by a stupendous metamorphosis: is it not from this  
Apologic, Plea, and Iustification, that they doe it onely  
for Ornament, and Beautie sake? Now because I am  
fallen vpon this vile, and odious practise of our women,  
which is now so much in vse: I will giue you an Histori-  
cal list of sundry women in former times, who haue  
Polled their Heads, and cut their Haire vpon sundry  
groundes and reasones: but none of them out of Pride, or  
Fashion-following as our *Virages* doe. Some there  
were, who did cut their Haire by reason of some Religi-  
ous, Idolatrous, or Superstitious order, or profession,  
whch they had taken vpon them. Witnesse, the (o) *Ve-  
stall Virgines among the Romans*; Who vpon their initiation  
into that Superstitious, and retired Order, did shane their  
Heads, and hanged the Haire shorne off as an holy thing,  
upon a Lote-tree neere vnto the Altar of the Goddesse  
Lucina; from whence it was called, *Lotus capillata*, or  
the *Hairy Lote-tree*: Witnesse, (p) a Monastery of Reli-  
gious Virgines in *Mexico*, who had their Haire cut:  
Witnesse, (q) Monicha the daughter of Sanctius a *Iapa-  
nite*; who being conuerted to the faith of Christ, did cut  
her Haire: Which among the *Japanites*, is a badge of a reti-  
red, and Religious life, free from all Wordly affaires: and  
witnesse, the (r) *Ancient Nunneries in Egypt*, Who vpon  
their entrance into their holy Orders, did use to cut their  
Haire: This custome it seemes became some-what ordi-  
nary among Religious persons: and therefore the  
(s) *Councell of Gangra* in the yeere of our Lord, 324.  
*Canon 17.* to prevent this irreligious, vnnaturall, and  
ungodly practise, enacted: That if any Woman should  
cut her Haire, under a supposed pretence of Pietie, and Re-  
ligion, which God had giuen her for a naturall veile, and  
curse, for a remembrance of her subiiction, that shee should bee ac-  
cursed, as an infringer of the precept of subiiction: Other  
Women haue cut their Haire in case of necessitie, for the  
defence

defence, and safegard of their Countrey : (t) In the last Carthaginian Warres, the Carthaginian Women in case of necessity for Want of other matter, did cut their Haire, <sup>t Strabo. Geog.</sup> <sup>1.17. Plutar. de</sup> <sup>Aere alienor</sup> <sup>(their Femenine glory.) to make Ropes, and Cordes for their Cal. Rhod. Antig. Lett. l. 18. c. 6.</sup> Ships, and Ergins : The (u) Roman Matrons, When as <sup>12 Zonar. Am</sup> Rome was Sacked by the Gaules, and the Capitoll like to bee surprised, did the like, upon the like necessitie : whence <sup>nat. Tom. 2. f.</sup> the Romans erected a Temple afterwards to bald Venus. <sup>so. Purchas Pil. l. 6. c. 8.</sup>

When (x) Aquilea was hardly besieged by Maximinus, <sup>u Iulius capi</sup> <sup>relium in via</sup> <sup>Maxim. Laet. De Falfa Re-</sup> <sup>their Women for Want of other Materalis, did cut their Haire to make Bow-strings : So did the (y) Bizantian Women likewise, When as their Citie was besieged by Seuerus : For which act of theirs, they are all renowned to posteritie ; it being in case of absolute necessitie for the needfull defence both of their Libertie, Liues, and Countrey. Other women haue there beeene, who haue cut their Haire from the practise, vse, and custome of their Countrey : Thus did the (z) Seres, (a) Tapyri, and Irish-Women use to clip their Haire, when as their men did cherish it : Among the (b) Arimphaans, both men and Women were polled : (c) In the Region of Quicuri, the Women did usually defalke, and clip their Haire : The (d) Brasilian Women, when as their Husbands went any long journey, did use to cut their Haire : (e) When any Woman was to bee Married among the Ancient Lacedemonians, their custome was, to cut her Haire close to the skinne : In (f) Bilbaum there is this custome ; that the Women poll themselves untill they are Married, and then they let their Haire grow out at length : In (g) Trezane, the girles before their Marriage did cut their Haire, and dedicated it to Hyppolitus : (h) Among the Ancient Russians, after any Marriage was celebrated, the Bride being ready to bee brought to her bed, had her Haire cut off, whiles she was dauncing : (i) The Che-</sup>

<sup>gr. l. 11 Alex. ab</sup> <sup>l. 5. c. 18.</sup> <sup>b Solinus Po-</sup> <sup>lybi. cap. 27.</sup> <sup>Plin. Nas. hisp.</sup> <sup>lib. 5. c. 13.</sup> <sup>c Pet. Martyr.</sup> <sup>Indian His.</sup> <sup>Decad. 3. c. 4.</sup> <sup>d Purchas Pil.</sup> <sup>e Plutarchi.</sup>

Lycurgus. Boemus de Mor. Gent. l. 3. c. 13 Alex. ab. Alexandro. l. 2. c. 5. f Opmerus Chromagr. pag. 391. g Lucian. de Dea Syria. Cal. Rhod. Antig. Lett. l. 11. c. 24. h Io- han. Miletus. Epist. De Reliquis & Sacrifice. Ver. Berossorum. i Purchas Pilgr. l. 9. c. 2.

riberenſean Women, when they are to bee Morded, are polled  
 k Irano Epift. before unto the eye-browes, but remaine busie behinde. All  
 Tom. I. pag. these recited women haue thus vnnaturally cut their  
 23. G. Haire, fro n the very practise, vſe, and custome of their  
 l Cor. 11.6. Countrey: But what ſaith Saint Ambroſe in the like  
 14. 15. caſe: (k) *Maior est natura quam parsus: the law of na-*  
 m Cal. Rhod. *ture (l) which prohibits women for to cut their Haire, )*  
 Antiq. Leſt. I. is stronger then the custome of any Countrey, which  
 22. cap. 2. allowes them for to cut it: ſo that this custome can not  
 Alex. ab Alex- excuse, nor iuſtifie those who vſe, and practise it. Other  
 andro. I. 5. women there are, who haue cut their Haire of purpoſe  
 cap. 18. to conſecrate it to ſome Deuill-god; or Goddeſſe:  
 n Plin. Nat. (m) *In Sicyonia all the women did ſharre off their Haire, in*  
 His. I. 15. *honour of the Goddeſſe of Health; and then conſecrate it v-*  
 cap. 44. Alex. *to her for a Sacrifice.* (n) *The Weſtall Virgines, did uſually*  
 ab Alexandro. *cut their Haire to conſecrate it to the Goddeſſe Lucina: In*  
 lib. 5. cap. 12. *(o) Trezane, the Girls did cut their Haire to conſecrate it to*  
 o Lucian De *Hypolitus: a fit Sacrifice for these Heathen Idoles.*  
 Dea Syria. Ca. *Others there are, who haue uſually cut their Haire, in*  
 Rhod. Antiq. *token of griefe, and ſorrow, at the death and obſequies*  
 Leſt. I. 11. c. 24. *of their Husbands, Friends, Children, Princes, and the*  
 • Platonii *like. The (\*) Gracian women, when as their Husbands, or*  
 Phadon. Cal. *neare Friends died, did uſe to cut their Haire, in token of*  
 Rhod. Antiq. *griefe, and ſorrow for their deaths, casting it into the fire;*  
 Leſt. I. 7. cap. *wherein their Husbands, and Friends were burned, or elſe*  
 23. Alex. ab *hanging it ouer their Graues, and Tombes.* (p) *Thus did*  
 Alexandro. I. 3. *Theophono ſhauſe her ſelfe, upon the death of Staurotius her*  
 cap. 7. Busbe. *Huſband: (q) If an Iſraelite, or Jew had taken any Captiue*  
 quim. Epift. *woman, that was beautifull, which he desired to take vnto him*  
 Ecclef. Epift. *for his wife; he was then to bring her home into his house: and*  
 pag. 22. *there ſhe muſt ſhauſe her head, and pare her nailes, and there*  
 p Zonar. An- *remaine a full moneth, to bewile her Father, and her Mother.*  
 nal. Tom. 3. *(r) The Roman, German, Milesian, Ethiopeian, and Mac-*  
 fol. 143. *cedonian women, when as their Sonnes, their Brothers, Husbands,*  
 q Deut. 21. *or great men died, did uſe to cut their Haire in token of griefe,*  
 11,12,13. *and ſorrow. When (s) Germanicus died, certayne barbarous Kings did ſo lament his death, that they polled their*  
 Hſerom. Tom. *wives*  
 2. Epift. 84.  
 Paulinus Epift  
 4. Seuero.  
 5. Alex. ab  
 Alexandro. lib.  
 3. cap. 7.  
 5. Suetonis Ca-  
 ligna. cap. 5.

wives in testimony of their Heauinessse and Sorrow for him.

- (t) When the Prince of Chubchan dieth, his wifes in blacke with shaven leaues continually mourne i. (u) The Persians when as any great man dieth, did v<sup>e</sup> to shane their wifes, to expresse their grieve, and mourning : (v) Among the Canavij, when as the Husband dieth, his wife cutteth off her Haire. The (w) Scythians, and (x) Milesians receiving a great, and publicke ouerthrow, did shane the heads of every per, or throughout their Countrey, and Nation, in token of their sorrow. (a) In Malaber, when as the King dieth and is buried, they all shane their heads : (b) And so in Florida, when as the King dieth, both men and women cut off halfe their Haire, to expresse and testifie their grieve, and mourning. An vnnaturall, impudent, and shamelesse grieve, and sorrow, that is testified by such vnnaturall, mannish, and shamefull expessions. Other women are there, who haue had their Haire shorne off by way of punishment, and correction, for some notorious crime. The (c) Ancient Germans, when as they tooke their wifes in Adultery, did vse to cut off their Haire first, then did they stripp them naked, and whip them through the Village where they liued, and so put them away. (d) Mary the wife of Constantine, the sonne of Irene; the wife of Constantine, the sonne of Leo; the wife of Argyrus, and the sister of Zoe the Empresse were thus polled, and then Diuarsed, and punished for their incontinency, and such like offences : (e) In Bengal, and so likewise among the Indian Bramanes, if women refusid to bee burned with their Husbands, they had their heads polled, and their Haire cut off, as a severe, and infurous punishment; and they were ever after reputed dishonest women. Among the (f) Indians, French, and Tunisians, those who were guiltye of the greatest crimes, were to haue their Haire cut off; which was reputed the most infamous, seure, and heahey punishment of all others: Which testifieth, that it is the most infamous, vnnaturall, and shamefull thing, that can befall a woman, (not a grace, or ornament,) to cut or clip her Haire. You haue now heard a large Historicall Narration of women who haue

t Purchas Pil.

i. 4. cap. 10.

u Alex. ab  
Alexandro. I.

v. cap. 7.

x Purchas Pil.

i. 5. cap. 10.

y Athenaeus:

Dipnol. I. 12.

cap. 8.

z Herodotus.

I.b. 6.

a Ludouic.

Patricius. I. 5.

cap. 7. Purchas

pil. I. 5. cap. 10.

b Purchas Pil.

lib. I. cap. 7.

c Tacitus de

Moribus Germ

ii. 6. Boemus

De Mot. Gent.

lib. 2. cap. 12.

Munsters Geo.

lib. 3. cap. 13.

Al x. ab Alex.

lib. 4. cap. 4.

cap. 1.

d Zonaras An-

nal. Tomi 3.

fol. 141.155.

165.

e Purchas Pil.

i. 5. c. 5 & 9.

f Alex. ab

Alexandro. I.

z. cap. 5. Fur-

chus Pil. I. 9.

cap. 1. French

Hist. in the

life of Clodow

the Haire. p.

7.8.

haue cut their Haire in whole, or part, for sundry ends and purposes, against the very order, law, and rule of God, and nature, which none can violate, or transgresse, without apparent losse, and hazard to their soules : But

*g. Nec vsquam  
inuidenta est, aut  
inuenire pos-  
teb, quia noua-  
cule caput sub-  
misericit, prator-  
quam in geniti  
aut manuficato  
euerit; si vllam  
vsquam eius-  
modi tempus  
zulit, mihi cer-  
te neg, audiu,  
neg, vsqam vs-  
quam.* Synesius  
Caluitii En-  
comium.  
*h 1 Cor. 10.5.*  
*6.15.*

(g) never could I read, or heare of any, that were so strangely Impudent, Immodest, Mannish, and Vnnaturally wicked ; as to clip and cut their Haire, against the ordinance of God, and Nature, the light and testimonie of their owne Consciences ; the custome of their Country, and the opinion, and practise of the Church, and Saints of God from age to age, of purpose to enhance, illustrate, or set out their beautie ; but onely our audacious, brazen-faced, shamelesse, (if not vnchaift, and whorish,) English Hermophrodites, or Man-women Monsters ; whose prodigious, and blushlesse impudency, bids battell and defiance vnto Heauen it selfe, and dares the Lord to smite, or to controule them : Certainly, God himselfe hath testified, (h) that it is an unnatural, vile, and shamelesse thing, for women to poll their heads, or cut their Haire : therefore they may not clip, nor cut it as they doe, to set out their beautie, or rather to proclaime their shamelesse impudency, to the publike view. If they may not doe it, out of a pretence of Religion, or Devotion towards God : as the *Councill of Gangra* hath resoluved ; much lesse may they vse it out of Lasciuiousnesse, Pride, Wantonnesse : or any affectation of Comlinesse, and Beautie. But to returne againe vnto our purpose from whence wee haue somewhat, (though not impertinently) digressed. As women may not clip their Haire, (no nor Paint their Faces, nor Weare immodest apparel, or attires:) out of a pretence of comlinesse, and beautie ; no more ought men to nourish, crisper, or frizell it, for this end and purpose. First, because it sauours of Effeminacie, and womanish inuirielite : an odious, vnnatural, and (i) filthy sinne, which damnes mens Soules to Hell, without repentence : which (k) makes men odious and loathsome vnto others, and (l) misbeemelesse all.

*§ 1 Cor. 6.9.10  
Gal. 5.19.21.  
Ephes. 4.19.  
Rom. 13.13.  
Isay 14. 16.17  
k Nibil est ne-  
gum aut tur-  
pum effamina-  
re viro. Cic.  
Tusc. Quest. 1.5  
l Miseris Chris-  
tis verum ni-  
bil molle decet.  
Ambr. Enar.  
in Psal. 3.8.*

all Christians. It is a great (a) disparagement and scame a *Virum nihil*  
to men; especially, to Christians, to be Effeminate and *magis pudor*  
womanish in any thing: much more in the ouer-curios, delicate, and vaine-glorious culture, frizling, colouring, poudring, or adorning of their Haire, which sauoureth  
of nothing but Effeminacy. The (b) Scriptures, and Fathers condemne this Broydering, and curios Dressing, and setting out of the Haire, even in women themselves, as an Effeminate, and unseemely thing: if in women, is it not much more so in men? The sixt generall Councell of Constantinople inacted: (d) That no man should walke abroad with curled Haire under paine of Excommunication: not onely because it was a pompe and vanitie of the World, which Christians hane renounced in their Baptisme, and a meere baite to inamor, and inescate others: but likewise because it was a badge and character of effeminacie: (e) Clemens Alexandrinus condemnes all such, for androgynous, and effeminate persons, who Curle, and Criske their Haire like Women: (f) Tertullian, Chrysostome, Cyprian, Hierom, and others doe the like: (g) What a deformed thing is it (saith Ambrose,) for a man to doe any womanish thing? Therefore let those men who Curle their Crownes like Women, beget, and bring foorth Children at Women doe: (h) Let God and men (saith Petrarch,) hate those beastes in the shapes of men, who set out or Criske their Haire after an womanish effeminicie: (i) Galat<sup>us</sup>, (k) Agrippa, (l) Zenophon, (m) Seneca the Philosopher, (n) Seneca the Tragedian,

nos. l. 12. c. 7, 9, 10, accordingly. d Can 9 &c. 9. Surius Con. il. Tom 2. e. *Cappillis artificiosis* & intortis erubibus incedere, perditi, androgyni, effeminatis; hominis est. Eum qui vir est peccati, condoni, crines componentem ad speculum, genasq; radi, vello, ac deplabari, quomodo non est plene mulier? certe nisi quis eos nudos videret muliere effatauerit, tunc Clem. Alex Padag. l. 10 l. 3. c. 2, 2. f See Letter (C) & Hierom. Ep. 8. c. 10. Ep. 10. c. 4. Ep. 19. c. 5. Ep. 47. c. 3. g. Quam deforme est virum facere mulieria: Ergo & parvum, ergo parvissimum qui crificant coronam sicut famine. Itenwo. Ep. Tom. i. p. 213. h. *Di hominesq; male ederint huius belluae humanae effigie, compo faminariae ad mollitionem capilla:* De Rem. Vtr. Fort. l. Dial. 20. i. De Moribus Lib. k. De Via Scient. c. 63, 64, 69, 71. l. De Insit. Cyri. lib. 8. m. De Breu. vita: c. 12. Nat. His. l. 7. c. 31. Controuef. l. 1. Pream. n. Fortem vocem cuius horrentes come manduere nardo? Hercules Furens.

(e) Ouid, (p) Martiall, and others, condemne this Frouncing, Frizeling, Colouring, Powdring, and ouer-curios dressing of the Haire, as an effeminate, Womanish, and unmanly thing : which misbeleemes, disgraceth, and deformeth man and woman : therefore we must not vse it to set out our Beautie, because it sauours of effeminacie ; a sinne which God, which Man, which Nature, doe abhorre. Secondly, as it relisheth of effeminacy, and inuirilitie ; so likewise, it tasteth of Leuitie, Vanitie, Pride, Vaine glory, Impudency, Incontinency, Lasciuiousnesse, Carnallitie. Selfe-pleasing, Selfe-seeking, Idlenesse, Voluptuousnesse, neglect of God, and better things : as the Fathers, and others doe abundantly testifie : Few there are either of the Male, or Female sexe, who are occupied, and taken vp in the Frizeling, Frouncing, Colouring, Powdring, or nice Composing of their Haire, but (q) Incontinent, Vaine gloriouſ, Proud, Sloathfull, Carnall, or Luxurious persons : who are altogether prodigall, and carelesſe of the Beautie, Culture, and Saluation of their Soules : who are Negligent, and Sloathfull in God Seruice, and in the practise of all Holy dueties : who (r) play away their time in earnest, and spend their precious liues in foolish vanities ; as if they were borne for no other purpose, but to Eate, to Drinke, to Play, to Sleepe, or to inamour, and set out their bodies : who onely seeke to please themſelues, and others ; to Pammer, Cherifh, and set out their Proud, their Lustfull, and Rebellious Fleſh : (which ſhould be mortified, and kept vnder, by the ſubſtraktion of all these outward culturēs, and Vnchristian attires, which feed and strengthen it :) ſuch who haue (s) Vnſound, Vnchaſt, and Graceleſſe Hearts ; ſandum eſt,  
qui comes ſuperuacuas curant, niſi ut laſciuia ille ornatus feminas præteruentes inui-  
ter, aut alienis in ſermoniis inſidetur ? Basil. de Legend lib. Gentil. Orat. r Quid ?  
Illi oculos vocat quibus apud tonſorem vultu hora tranſiguntur ? Dum de ſingulis  
capilli in conſilium iur, &c. Sen: de Breu. Vitæ c. 12. s Capilli intorti, ſuci, trinxta-  
re, & colores illiti, animam inſinectum agroſture ſignificant. Clem. Alex. Pædag. lib.  
3. cap. 2.

and

and would be easily induced to (*t*) *prostitute their bodies to the lusts of others*, or to inescate others with them-selues : this Authors, and experience doeth plentifully witnessesse : Therefore we may not vse these Effeminate, Gracelesse, and Vnchristian arts, of purpose to procure or enlarge our Beautie, because it sauoureth of so many sinnes, and is practised by few or none, but Gracelesse, Proud, (*u*) *Vnchristian, Effeminate, and Sinfull persons* : and because it is but a *doing of euill, that good may come of it.*

Secondly, I answeare; that mans perfect, true, and reall Beautie, doeth not consist in the Faire, Cleare, or comely Superficies, Delicacy, and tendernesse of the Skinne, or Face ; nor yet in the curios, nice, and artificiall Embroideries, Curlings, Textures, Colourings, Powdrings, or compositions of the Haire, as most men vainely deeme : but (*x*) *in the inward Endowments, Ornaments, Trappings, Vertues, and Graces of the Minde, and Soule*, in which the Excellency, Essence, and Happinesse of men consist : This is the onely Comelinessse, and Beautie, which makes vs Amiable, Beautifull, and Resplendent in the sight of God, of Men, and Angels : this is the onely culture, and (*y*) *Beautie which the Lord repells* : this is the (*z*) *onely Beautie which Christ Jesus had on Earth*. Who had no outward forme, or artificiall, or exotique ornaments, to make him amiable : this is the chiese (*a*) *and onely Beautie, and Glory, which the Saints, and Church of God admire, and partake of both here, and hereafter*; though carnall men abhorre and loath it as the greatest deformitie. If therefore we would bee truely beautifull, and louely both with God, with Men, and

*Non caduci corporis pulchritudo vel morbo peritura vel senio, sed nullus ebnoxia eas. b. opus bonorum nunguam moritura miserorum, hominibus est decoris: Ambr. de Virgin. l. 1 Tom. 4 p. 220 G. Pulchritudo optima est pulchritudo anima; quando fuerit anima ornata sancto spiritu, iustitia, prudentia, fortitudine, temperantia, bonorum amore et pudore, quo nullus color nitidior vnguam visus est. Clem. Alex. Paedag. l. 3 c. 11 See cap. 2,3. y 1 Sam. 16, 6, 7. Isay 57, 15. & 62, 1, 3, 4. Ps. 16, 3. Ps. 45, 11. Cl. Alex. Paedag. l. 3. c. 2, 3, 4. z Isay 53, 2, 3 Cl. Alex. Paedag. l. 3. c. 1. e Psal. 4, 5, 6, 50, 15. Rev. 12, 1. & 3, 5, 18, & 7, 9. 14. Eph. 5, 27. Cant. 4, 10, 16.*

*b* Cant. 4.9.  
*Taliter pig-  
 mentata Deū  
 habebitis ama-  
 torem.* Tert. de  
 Cultu. Fren. c.7  
*c* *Quanto am-  
 plius corpus fo-  
 rau propter u-a-  
 nam gloriam  
 componitur at-  
 que ornatur,  
 tanto interius  
 anima fæde-  
 tur ac fordia-  
 tur.* Bern. De  
 modo Viuendi  
 Serm. 9. *Quis  
 ornatum corpo-  
 re vestiis affe-  
 bat, animam  
 suam virtutum  
 splendore despo-  
 liat.* Fulgent.  
 Epist. 3. ad Pro-  
 bam. *Noli ac-  
 spere in cinnos  
 corporalium  
 capillorum.*  
*No illa orna-  
 menta sed cri-  
 mina sunt, se-  
 uocina forma,  
 non præcepta  
 virtutis.* Amb.  
 de Virg. I. 3. T.

*d* p. 23 2. E. *d* Psal. 29. 2. Ps. 96. 9. & 110. 3. *e* Psal. 45. 13. 14. Job. 28. 16, 17, 18.  
*f* Dan. 12. 3. Math. 13. 43. *g* Non deformitate corporis animus sedatur, sed pul-  
 chritudine animi corpus ornatur. Senec. Epist. 66. *Natura decus mores exornant boni.*  
 Stobæus Ser. 65. *h* Nihil pulchritudo iuuat cum quis menē non bonam haberet. Eurip.  
 Oedipo. *i* *Vnumquodq; animal in suo genere ac specie pulcherrimum est: quod si de  
 altero in alterum transferatur, nihil impediret ad utilitatem, nihil deformans ad as-  
 peptum videri necesse est.* Laftant. de Opific. Dei cap. 7. *Religiora decentioraque sunt  
 omnia que viri & habitus natura finxit, quam quia expressit conatus artis.* Claske de  
 Aulico. lib. 4.

Angels; if wee would extend our Beauties, and improoue them to the vttermost, so as (*b*), to inamour, and ranish God, and Christ himselfe: let vs then disclaime these Diabolicall, Worldly, and Vnchristian cultures, (*c*) Which Defile, Pollute, Deturpate, and deform our Soules, and make vs odious, and vncosely in the eyes of God, the Saints, and blessed Angels: and decke our Soules with the very (*d*) Beauties of Holinesse, with the (*e*) Embroidered, Rich, and precious ornaments, Diamonds, Attires, and Pearles of Grace: let vs bee all Glorious, and Beauitfull within; that so wee may bee fit Spouses for God, and Christ to loue and match with, and may (*f*) shine as Starres, and as the brightnesse of the firmament in Gods beaueny Kingdome for euermore: This is a Beauitic that Sickenesse, Time, and Age cannot decay: this Beauitic will sticke by vs, and continue with vs for all eternitie: yea, it is such a comelinesse as will (*g*) supply, conceale, adorn, and grace all corporall deformities, and take them cleane away: whereas (*h*) all corporall, and externall Beauty, is but meere deformitie, Where this is absent: O then let vs prise this Beauitic most, without which wee are deformed, vgly, and vnlouely in Gods sight, let vs admire, seeke, and purchase it with greatest care: so shall we bee abundantly beautifull, and every way amiable, and comely, though we haue no artificiall trappings, nor externall crispings, cultures, or attires to adorne our Bodies, Heads, and Faces, or to enlarge our externall Beauitic, which is not worth the seeking.

Thirdly, I answere; that (*i*) every thing is most amia-

ble, beautifull, and comely in that naturall feature, comeliness, and proportion, which God himselfe hath stamped, and engrauen on it. Nothing is properly, and truely beautifull, and comely in it selfe, but that whose Varnish, Glosie, and Beautie flowes, and springs from God himselfe; who is the onely fountaine, and spring of Beautie: All acquisite, externall, exoticke, and artificiall varnishes, cultures, dressings, and attires, which any wayes change, sophisticate, or alter that naturall feature, forme, and comeliness, which the prudent, and vnerring hand of God hath wrought, and formed in vs: transforming vs into another hue, or plight, then God hath giuen vs: is so farre from adding comeliness, or luster to vs, that (k) it doeth more deturpate, and deform vs; eclipsing, obscurating, and engrauening that naturall, and lively Portraiture and Beautie, which the curious Pen-cell of God himselfe hath drawne, Limmed, and engrauen on vs. Hence was it, (l) that Solomon in all his glory, was not arrayed like one of the Lillies of the Field: because their array, and Beautie was naturall; His, but acquisit, and artificiall. If therefore we would be truely beautifull, let vs content our selues with that naturall Beautie, Haire, and Feature, which God himselfe hath bequeathed to vs, as being most suitable, and conuenient for vs. Doubtlesse, if God had euer thought, that Crisped, Frounced, Powdered, or artificiall, acquisit, and embroidered Haire had beeene most for his glory, or for our Beautie, Good, and Comeliness: (m) himselfe would out of his infinite Wisedome and goodnesse haue assigned vs such naturall Haire as this, which we affect and seike; else hee could not haue beeene so Wise, so Good, so perfect, and exact a God, so exquisite, and skilfull a Creator as we all repute him. Since he therefore, being Wisedome,

*k Propriam perdunt pulchritudinem qui exterrnam induunt. Cl. Alex. Padag. 3.c. 2. Mulieres si sunt pulchra, sufficit natura: non contendat ars contra naturam: Sim sensu sunt natura turpes, ex iis qua sibi applicant, quod non habent argunt. Id. Padag. 2 c. 12. Sordidae laudatio ista, non absurdum, nec emendat membras sed maculas. Cypr. de hab. Virg. Simplex & nuda veritas saepe oritur per se est: id soque ornamento tu extrinsecus sucta corrumpitur, non emendatur. La-*

*Sap. c. 1. Color arte compositus inquinat corpus, non mutat. Condit formam quisquid consumunt artis. Petronius: pag. 74. 154. l Math. 6. 28. 29. See Chrysoft. Hom. 23. in Math. m See Clem. Alexan. Padag. lib. 2. cap. 10. lib. 3. cap. 2, 3, 11. Tertul. de habitu Multibris. cap. 5. Decultu Fam. cap. 4. 5. Cypr. de Habituo Virginat accordingly.*

Goodnesse, Knowledge, and Beautie it selfe hath deigned such naturall, and vnadorned, or vncrisped Haire vnto vs as is most comely, proper, and behooffull for

*n Manus Deo  
inferunt, quā-  
do illud quod  
ille formauit,  
reformare ē  
transfigurare  
conducent:  
quia opus Dei  
est omne quod  
nascit; Di-  
aboli quodcūq;  
mutatur. Quod  
ornari se pu-  
tari, quod putari  
comi, im-  
pugnatio est  
ista divini ope-  
ri, prauarica-  
tio est verita-  
tis: Et tute  
impunita existi-  
mus laturam  
tam improba  
temeritatis au-  
daciā, Des  
artificis offen-  
sam? Cypr.de  
hab Virg. In  
Dominum de-  
linquunt qui  
cutem medica-  
minibus vngnunt, genus rubore maculant, eccllos fuligine collidunt, capillos crispant,  
& croco vertunt, displacec nimisrum illi plastica Dei: in ipsi redarguant, reprehen-  
dunt artificem omnissim. Reprabendunt enim cum emendant, cum adiscant, a Dia-  
bolo artifice sumentes addistramenta ista: quis indubitate huiusmodi ingenia concin-  
nauit ut in nobis quodammodo manue Dee inferret. Quod nascitur, opus Dei est: Er-  
go quid frangitur Diabolus negotium est. Diuina opus Satans ingenia superducere,  
quam scelere est? Tertul. de Cultu. Fæminat. cap. 3. o Nemo ducem sequitur  
naturam: Visitut arte. Factu homo est opus, nunc opus ipse suis. Owen's  
Epigram. Par. vit. lib. 2. Epigram. 76. p. Matth. 5. 36. cap. 10. 30. Luke 22.  
18. q Nunquid brutz mutant speciem suam? Cur nos mutare desideramus? Am-  
brof. Irenen. Tom. 1. pag. 233. F. Clem. Alexand. Padag. lib. 3. cap. 2. 3. 11.  
r Hay 45. 9. Rom. 9.20.*

before

before them. Therefore these naturall must needes bee best and comeliest : If therefore we would bee beautifull, and louely in good earnest, let vs rest contented with Natures waid-robe, not adding art or culture to it : for feare wee offer violence vnto God himselfe, and put the Deuills varnish on his worke and Image.

Fourthly, I answere ; that an Effeminate, Womanish, and (s) affected sprucenesse, or concinnitie, (especially, in Haire and excrements, the lowest and most inferiour parts, if parts of man,) is no Ornament, Grace, nor Comelineesse, but rather a deformitie, and disrespeft to men : as being vnuitable to their Magnanymous, Masculine, and Heroicke sexe. (t) A neglected, naturall, an unaffected Beautie, Face, and Comelineesse, doeth most adorne, commend, and set out men : The onely meanes therefore for men to enhance, illustrate, and set out their Beautie, is to neglect it, not to secke it, at least but in a moderate, carelesse, remisse, and unaffected manner : so that this pretence of seeking Beautie, is but false and vaine.

Fiftly, though (u) naturall Beautie be a gift of God, not wholy to bee slighted, because (x) it addes some luster to our Gifts, and Graces, being regulated and attended with Chastitie, Modestie, Meckenesse, and Humilitie : (y) as our vices (on the other side,) doe staine obfuscate, and blemish both it, and all externall cultures, and attires else : yet a Studious, Curious, Inordinate, and eager Affection of Beautie, (especially, by Effeminate, and Vnchristian Cultures, Fashions, and Attires,) must needes bee Sinsfull, and Abominable : yea, farre worse then Drunkennesse, and exceſſe of Wine ; if (z) Clemens Alexandrinus may bee cre-

<sup>s</sup> Non est ornamen-  
tum virile cōcinnitas  
Seneca, Epist.  
115. Ut forma  
cara non omis-  
sino negligenda,  
ita nimis  
anxiè curari  
parum viro  
dignum. Eraf.  
de Educat. Pu-  
erorum, p.23.  
<sup>t</sup> Forma virorū  
neglecta decet.  
Ouid. de Art.  
Amandi, lib.1.  
Pulchritudo  
neglecta magis  
quā affectata  
viro exornat.  
Bernard. de  
Ordine Vitæ.  
Col. 1116.G.

<sup>5.</sup>  
u 1 Sam. 16.  
12. Job 42. 15.

Lam. 1.6. x Gratior est pulchro veniens a corpore virtus. Virgil. Ænead. 1.5. Sen Epist. 66. See Bern. de Ordine vitæ. Co. 1115. 1116 accordingly. y Non est pulchritudo vera qua viriorum habeat deformitatem : Ambros. l. 5. in Luke 6. Tem. 3. p. 18. B. Pulchrum ornatum malè mores peccati collidunt. Nequicquam exornata est bene quia mox ista est male. Plaut. Mostellaria. Act. 1. pag. 29. z Ebrisum qui-  
dem esse & vinosum, et si sit magna virtus, non tamenterata, quantum est nimis  
sui ornandi studium. Ib. Padag. l.3. c.2.

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<sup>a</sup> See the Authors quoted Pag. 1. & 2.  
*Non de integrâ conscientia venit studium placendi per decorum, quem natura lister inuitato rem libidinis scimus.* Tertul. De Cultu. Fæminæ cap. 2. *Ornamentorum insignia &c le-nocinæ fucorum, non nisi profitutis & impudicis famini cōgruit: & nullarum ferd præciosior cultus est, quā Countenances, Dressings, and Attires, which seeme to set guarum pudor their bodies out to sale; they cannot but bee guilty of*

Cyprian. De habitu. Virgin. *Non est mulieris, sed meretrici illud nimium sui ornamens studium.* Clem. Alex. Pæd. I. 3. c. 2. b *Rara est concordia forma ar. pudicitia:* Iuuen. Sat. 10. *Lū est cum forma magna pudicitia.* Ouid. Epist. 15. *Inter formam corporis & anima caritatem lō prop̄ perpetua est.* Rarissime forma pudicitia contundit est. Raro admodum forma insignis et honestas uno sub lare habitant. Petr. De Remed. vtr. Fort. I. 1. Dial. 65. I. 2. Dial. 1. c. *Dignitas forma possidentibus graui appetitum exiosa consuntus periculosa, tentationibus exposita, scandalis circumdata.* Ter-tul. De Cultu. Fæm. cap. 3. *Fallit enim multis formis fine arte decens.* Ouid. de Remed. Amor. I. *Forma casta domino moribus esse solet. Forma est gravior, sed gibbula est tutior: Forma paucis ad veritatem, multis ad perniciem, nullis ad salutem versusq; gloriam datur est.* Multos forms fecit adulteros, castum nullum. Petrarch. de Remed vtr. Fort. I. Dial. 2. & 65 I. 2. Dial. 1. *Multis species eximia corporis permisicem attulit, & ipsi quis possident, & n̄i qui spectauit. Possessoris testitudinem, metam, suffitatem, mysterium peccantis, tibi unius fomentum xc copioso offert: Se pudicus esse cupit, hoc ipso miser est: quod formosus: si impudicus est quis forma præcellit, quidt intendit debet suo bono, nisi ut faciliter pereat.* Erat de Rat. Confr. Epist. p. 43. d *Le-nocinæ forma nungunam non prostatu corporis consumpta & debitis sunt.* Clem. Alex. Pædag. I. 2. c. 3. See cap. 2. & 11. e *Non habet castitatem veram, qua intuentibus parat illecebram nec fidem seruat Christo, qua populo magis querat placere quam spinso.* Fulgent. Epist. 3. ad Probam. *Non computari tam potest inter puellas & virgines Christi, quæ sic viuit ut posset adamiri:* Cyp. De Hab. Virg.

\* *incontinencie in themselves*, because they thus occasion it in others. Those who haue continent and chaste affections, as they deeme this corporall, and out-side (f) *Beautie a summa? Quid needesse et superfluous thing*: so they are so farre from seeking, or affecting it: that like that *chaste and beautifull (g) Pagan*, they would rather (h) *obscure, neglect, and quise deface their naturall Beauties*, by inflicting wounds and scarres upon their faces, to make them more deformed, for *scarre least others shoulde be infatuated and inflnared with them*: then any wayes Curle, Crispe, Adorne, Embroider, or set out their Haire, and Faces, to their owne, or others preuidice. (i) *Beautie is no helpe nor furtherance, but a great impediment unto chasttie*: therefore this studious affectation of it, and inquire after it, proceeds not from a continent or chaste affection, but from a Lasciuious, Lustfull, and Adulterous Heart: and so it cannot but be euill. Secondly, it must needs bee euill, because it flowes as from an Effeminate, and Vnchast, so likewise from a Proud, Vaineglorious, Carnall, Worldly, and selfe-seek-  
*ing Spirit, which aymes not at Gods glory, nor at its  
owne, or others good and welfare: There are none  
who seeke an artificiall Comelinesse, or transcendent  
Beautie, by altering, Colouring, Crisping, or adorning  
of their Heads, or Haire, or by any such like meanes,  
but doe it out of an inward, and secret (k) *pride of Heart,**

*et alere pere-*  
*go, diliges proximum tuum sicut te ipsum?* Tertul.de Cult.Fæm.c.2. *Si tu te sumptu-*  
*osim comes & per publicum nombriliter incedas, oculis im te inuenturis libidinis, suspiria*  
*adolescentium post te trahas, concupiscentis libidinem nutritas, peccandi fomenta suc-*  
*cendas, ut & ipsa non pereas, alios tamen verda, & velut gladium to & venenum*  
*videntibus præbas, excusari non potes quasi mente casta sis ac pudica.* Cypr. de habit.  
Virg. f *Vbi pudicitia, ibi vacua pulchritudo.* Tertul.de Cult.Fæm.cap.2. g Valer. Maximus l.6.cap.1. Petrach. De Remed.vtr Fort.l. 2.Dial. 1. Erasm. De Rat. Conscrif. Epist pag.43. h *Cum & nostra & aliorum causa versatur in studio pericu-*  
*losissimum decorum iam non tantum confusa & elaborata libidinis suggestum recusandum est,* sed etiam *naturam speciositatis obsterandum dissimulatione & incuria.* Santa famina sit naturaliter speciosa, non adeo sit occasio. Certe, si fuerit, non ignorare, sed etiam impedire se debet. Tertul.de Cult.Fæm.c.2. i See B.C. k *Fa-*  
*bus inest pulchritus, sequiturq; superbia formam.* Ouid.Fast.l. 1. *Forma quoqueq; super-*  
*bitus id De Arte amandi. l.3. Mulieres formosa plerumq; superba.* Clerke De Aulico.l.  
4.p.244. Maximinus eo etiam fuit superbior, quo pulchritudine erat conspicuer. Op.  
merus Chronogr. p. 254.

I Cael. Rhod.  
Ant. Lect 1.26.  
cap. 21.

m in hoc cog-  
no sumus quod  
seculum de-  
gimus, quia  
preciosa vesti-  
menta ama-  
mus. Quis se-  
culum non de-  
lit pulchri-  
tudinem corpo-  
ris non querit.  
Bernard. de  
modo bene vi-  
uendi Serm. 6.  
n Rom. 8.13  
& 13.13. Gal.  
5.24. Col. 1.5.

o In his Cha-

racter of a

Phantastique.

p In sola ani-  
ma pulchritu-  
do & turpitu-  
do apparent:  
& idem in solis  
vere pulcher  
est, qui est vir-  
tute praeedit.

Clem. Alexan.

Px lag. l.2.c 12.

Pulchritudo tua sit bona vita. Stude itaque placere Christo, non pra-  
ciosis vestibus, sed bonis moribus: non pulchritudine carnis, sed pulchritudine mentis

Bernard. De Mod. Bene viuendi Serm. 9. Illis ampla satis firma iudicitia. Tibullus:

Elig. l.1.Elig 2.

of purpose to be proud, and blesse themselues, (as fond (l) Nar-  
cissus did of old, and many idle Christians now, who  
make their Haire, and Face their Idoles:) in their owne  
Beauties, Skinnes, and Shadowes: and to Deifie, or Adore  
themselues, their Haire, their Heads, and Faces, like  
so many pettie Gods: Or else they doe it to winne re-  
spect and praise, from Carnall, Gracelesse, and iniudicious  
persons, by seeming more Beautifull, and Louely to their  
sensuall eyes, then in themselues they are. Or out of a  
(m) Worldly, Carnall, and self-seeking Heart, to please them-  
selues, & others: to conforme themselues vnto the guise,  
and sinfull customes of the World, and Times, which  
Christians haue renounced in their Baptisme: or to  
pamper, humour, satisfie, and set out their proud, and  
sinfull flesh, (n) which shoulde bee Mortified, and Crucified,  
with all the inordinate Lusts, Affections, and Desires of it:  
Or else they vse it out a meere Fantastique, Singular, and  
Vaineglorious Humour, as (o) Sir Thomas Ouerbury,  
hath well obserued: who makes this, the very Charakter  
of a Phantastique; or impredudent young Gallant: to study by  
the discretion of his Barber, to Frizle like a Baboone: three  
such (saith he,) would keepe three of the nimblest Barbers in  
the Towne from weasing Net-garters: for when they haue to  
doe with him, they haue many Irons in the fire. These are  
the proper, true, and onely rootes, the ends, and springs  
from which this search, this labour, and inquierie after  
Beautie, Fairenesse, or Complexion flowes: these are  
the maine and chiefeſt reasons, for which our Men, or  
Women Nourish, Colour, Frizle, Powder, or set out  
their Haire: Now these are Sinfull, Odious, and Vn-  
lawfull. Therefore we must not Nourish, Curle, Powder,  
Colour, Embroider, or set out our Haire, of purpose to  
Diualge, Enhance, or blaze our Beautie, (which in  
trueth, (p) consists in Grace, in Holinesse, and in a well-

spent

*spent Life, and not in Haire, in Face, in Skinne, or Superficies,) as this obiection, or vaine excuse preteps: Gods glory, our owne; and others reall, true, and spirituall good, should bee the end, and ayme of all our actions: Let vs alwayes eye, intend, and minde this blssted end in all our wayes; and then wee shall not feeke for corporall, fieting, nor externall Beautie, which betrayes, and wrackes the Soules of many, but brings no solid, true, nor reall good to any.*

You haue heard and seene now Christian Readers, the birth and pedigree; the beginning, growth, and end: together with the vnlawfulnesse, vanitie, effeminacy, and vndeceancy of Loue-lockes: You see how they thwart the Lawes of God, and Nature, and the Tonsure, Cut, and custome of our Countrey: you haue heard and read, what vntouchable, and convincing arguments haue beeene produced, to prooue them to be Odious, Lasciuious, Vncomely, and Vnlawfull, Toyes, and Vanities; which bring no glory at all to God, nor Ornament, Grace, or good to Men in any kinde: to bee such infallible Characters of Leuitie, Vanitie, Lasciuiousnesse, Pride, Effeminacy, and Vaineglorie, as misbeseme not onely Gracious, and holy Christians, but likewise the more Temperate, and Ciuill sort of carnall Men: to bee things of ill report among the Grauest, Best, and Wifest ranke of Christians, (q) whose iudgements ought not to be slighted: You haue heard and seene what the Fathers, and Moderne Authors haue concluded of extraordinary long Haire, and so of Loue-lockes; how they haue passed a doome, and sentence of condemnation on them: *For of trueth, (r) saith John Valerian, a great Clearke of Italy,) to nourish the bushes, or the Haire, is the fashion of Women; or else of such men, as liue delicately, and unchast: for the long Haired people were ever esteemed both of the Greekes, and Latines for a token of soule lust, and filthie lining:* And for my owne part, I neuer heard as yet of any Laudable, Honest, Lawfull, Iust, or sound Apologie, or Iustificati-

*q Non despici-  
as quid de se  
vnuquisque,  
& maximè  
vir bonus sen-  
tias. Nam ne-  
gligere bano-  
rum iudicis  
vel arrogan-  
tia, vel disso-  
lutionis est.  
Ambr. De Of-  
ficijs lib. 1. cap.  
47.  
r De Sacerdotiis  
Barbi. fol. 17.*

on, that might, or could be pleaded for them ; but onely these absurd pretences, which I haue here refuted, and defeated. I beseech you therefore by that homage, due-tie, and respect which you owe to God, and Nature ; and by that reuerence and submision, which you yeeld vnto the opinions and iudgements of the Fathers, and the Best, the Wiser, Grauest, Holiest, and most iudicious Christians : by that conformitie, and regularitie, you owe vnto the Ancient, Laudable, and decent Habit, Fashion, Tonsure, Guise, and custome of your owne Countrey, and Nation, of whose Cut, and Tonsure, you

<sup>s</sup> See Mr. Per-  
kins his Cases  
of Conscience.  
lib.3. Sect.3.  
Quest.3. See  
Page 27.

(s) ought not, you neede not bee ashamed : by the loue and care you beare vnto your Names, and Credits, among the Best, and Wiser sort ; and by the good, and happinesse you wish vnto your Soules at laft, which Loue-lockes will inuolue, and merge in sinne : by that sacred Vow, and Couenant, which you haue solemnly made to God, and Sealed, or Subscribed in your very Baptisme : *Even to forsake the Devil and all his Workes, the Pompes, and Vanities of this wicked World, and all the sinfull Lusts of the Fleſh :* (in all which these Loue-lockes haue their part, and share :) and by that Ioy, and Heauenly consolation, which you hope, and long for at your Deaths ; when all the Powdring, Curling, Cost, and Time, which you haue vainely, and prodigally cast away vpon your Haire, and Loue-lockes, will prooue but Gall, but Horror, Sharpe, yea, Anguish, Griefe, and Bitternesse to your Soules : that you would now at laft abandon, and vtterly renounce the nourishing, vſe, and wearring of these Lasciuious, Singular, Vaine-glorious, Vnnaturlall, and Vnlouely Loue-Locke, (which God, and Nature, which all Good, all Holy, Graue, and ciuill Men, both now, and heretofore ; as also the Vſe, and Ancient practise of our Countrey doe condemne :) together with that Lasciuious, Odious, Effeminate, and Vnchristian Frizling, Colouring, Platting, Frouncing, or Delicate, and curious Composition, and (t) *Powdring of the Haire,* which

<sup>t</sup> *Videte ne  
Pragritia ca-  
pituſ ſatorum  
vita praefet.*  
Diog. Laert. l.  
6. Diogenes.

which oft times make mens lynes to stinke; and doe now so farre ingroslē the thoughts of many, both of our Male, and Female sexe: that they can finde no spare, nor leasure time, to Dresse, Adorne, or Beautifie, their Vgly, Filthy, Naked, Poore, and vnadorned (*u*) Soules, (*which* lyte Rotting, and stinking in the dregges of Sinne, as if they were things of nought:) that so, you may with all humblenesse, and sinceritie of Heart, and minde, and all lowlinesse, and feruency of Spirit, euen set, and bend your selues to seeke, and serue the Lord vnfainedly in all things: and demeane your selues in such a Gracious, Modest, Humble, Holy, Blamelesse, Exemplary, Deuout, and Christian manner, as may Adorne the Gospel of Iesus Christ, and Beautifie that outward profession, and practise of Religion, which you haue formerly tainted, and defamed by your Vaine, Lasciuious, Proud, Luxurious, Ruffianly, Gracelesse, and Vnchristian conuersation: *It was a received use and custome heretofore, for men in times of Griefe, of Sorrow, and Affliction, to poll their Heads, and cut their Haire, as (*x*) Authors, and the (*y*) Scriptures testifie:* Beloued, these times wherein wee liue, which way soever we turne our selues, are times of Griefe, of Sorrow, Misery, Trouble, and Affliction; which sommon vs to Fasting, Weeping, and Mourning, to Baldnesse, and Sackcloth: Let vs therefore take occasion from the present time, to clip, cut off, cashere, and vtterly relinquish, our Vaine, our Ruffianly, Singular, Effeminate, and vncomely Loue-Lockes, and exceſſive Haire; together with all false, or borrowed excrements, or artificiall Crispings, wreathings, Colourings, Powdrings, and ouer-curious Cultures, and Compositions of our Haire; (*which (*z*) God himselfe, which Councells, Fathers, and Moderne Diuines; yea, Pagan Authors*

*Caligula. Sect. 5. Apuleius: De Aureo Afino. 1.2 9. Bede. Ecclesi. Hist. Angl. 4. cap. 19. Boemus. 1.1. c. 5. Alex. ab Alex. 1.3. c. 7. Caius Rhod. Antiqu. Lett. 1.7. c. 23. 1. 17. c. 21. Polydor. Virgil. De Inventor. Rer. 1. 6. c. 9. Purchas Pilgr. 1.5. c. 9. 10. Ludovicus Paravicinus 1.5. c. 7. Job. 1.20. Isay. 7. 20. & 15. 21. Jer. 7. 29. & 16. 4. 8. 17. Ezech. 7. 18. & 27. 31. Amos 8. 10. Mich. 1. 16. & See Page. 49.*

a *Cur decoras  
quod mea fo-  
dandum est?*

*Cur depingis  
quod necesse est  
concubari?*

*Quid ibi va-  
lens venusta  
forma, ubi pul-  
vere mascula-  
tur aſsiduo?*

Bern. ad Gul :  
Abbatem A-  
pologia,

b *Spectatum  
venimus, veni-  
unt spectentur  
ut ipsa.* Quid.  
de ArteAman-  
di. lib. 1. *Quid  
putas in hu-  
omnibus queri-  
tur?* Danien-  
tium compa-  
ctio, an intu-  
tum admiratio-  
rio? Bernard.

ad Gul. Abb.  
Apolog.

c *Chrys. Hom.  
2. in 1 Tim. 2.*

*Theophylact:*  
*in 1 Tim. 2.*

d *Eo creditur  
sanctior quo  
colorassit.* Ber-  
nard. ad Gul.

Abb. Apolog.

e *Se pia sacri-  
fice opinatur,*

*si cunctem lauerint.* Lanctantius de Iustitia. l. 5. c. 20.

*Dum orantium in se resor-  
quent aspectum, impeditur et affectum.*

*Et magis mirantur pulchra, quam veneran-  
tur sacra.* Bern. ad Gul. Abb. Apol. Col. roc. 3.

*Qui ad Ecclesiam non venit impieta-*

*ti rem est, qui sic venit sacrilegi.*

*Salu. de Gub. Dei. l. 8. p. 284.*

have condemned :) that so we may with broken Hearts, and contrite Spirits, vnfainedly abase our Soules before the Lord, to diuert thosē Fatali, Heany, Sad, and dolefull Judgements, which are now approaching toward vs, and euen ready for to seise, and prey vpon vs for our many sinnes : whereof our Pride, our Vanitie, our Wantonnesse, and Effeminacy in Haire, and Apparell, are not the least. If we refuse this counsell and aduise, which the vicinitie, and neerenesse of Gods Judgements, doe euen force, and preſſe vpon our Hearts : and ſtill proceed, to Nouriſh, Decke, ſet out, and Crispē our Haire, and Loue-Lockes, (a) or our corruptible, baſe, and crazie bodies, which will bee turned into duft and aſbes, and troden under foote ere long : ſpending more tiime, more thoughts, and coſt vpon them, then vpon our Soules, which is the caſe of many : If wee intrude, and thrust our ſelues into the very Houſe, and preſence of our Gloriouſ, Great, and holy God, ſo Frounced, Curled, Powdred, Perfeumed, Painted, and Adorned, as if we came to Church of purpoſe to out-face, and dare the Lord : to *Daunce*, and not to *Pray* : to *Feaſt*, and not to *Faſt* : to *Laugh*, and not to *Weepe* : (b) to *See*, and to bee *Seene*, and not to *Heare* : to ſhew our *Selues*, our *Cloathes*, our *Jewels*, our *Haire*, our *Beautie*, our *Pride*, our *Vanitie*, and *Effeminacie* vnto men : but not our *Hearts*, our *Pietie*, our *Deuotion*, our *Humilitie*, and *Repentance* vnto God, as (c) the *Fathers* phrase it: If we place our *Pietie*, and *Deuotion* in our *Cloathes*, and *Haire*, and *thinke our ſelues* (d) *Holiſt*, when our *Cloathes*, and *Haire* ſit *neatſt* : If we (e) *thinke we haue done God good ſervice*, when wee haue but *washed our Skimes*, and *tricked vp our Heads and Haire*, to come and ſhew our ſelues in the *Church*, about the latter end of *Prayers* or *Sermon*, of purpose to (f) *draw the Eyes, and Hearcs of others after vs*, and ſo to withdraw them quite from

*God:*

God : If wee take more care and paines to adorne our Heads, and Faces, for the view of others, then to prepare, and fit our Hearts, and Soules by Prayer, and Meditation for God, and for his Ordinances ; as alas, too many Idolatrous , and selfe-seeking Christians doe in these our dayes, who adore no other Deitie, but their Haire, their Heads, their Faces, Cloathes, and borrowed Beautie : Wee haue then no other hope but this ; that God will loathe our persons, and our Prayers too : and (g) powre out the very dregges, and filnesse of his wrath, and fury on vs, to our finall ruine. Let this then, cause vs to renounce, abhorre and loathe these Sinfull, Odious, Vnchristian , Lasciuious, and vnlouely Vanities.

\* Ocioſa ſedet  
depicta ad pfe-  
ſaculum. Clé.  
Alex. Paedag.  
lib.3.c.a.ii.  
ſec. Eſcal. II. y.  
& 12. 14.

g. Quādū  
utruim Demum  
expetat, ut e-  
mendamus,  
tanto defridi-  
ni indicabit, ſo  
negleximus;  
Bernard. Mon-  
ditar. cap.8.

## BERNARDI. Meditationes, cap. II.

*Omnia que ad uſum vite accepimus, ad uſum culpe conser-  
timus : Quapropter iustum eſt, ut qui in culcis pec-  
cauitus, in culcis feriamur.*

F I N I S.